A'PASTAMBA SAMHITA'.

ORIGINAL TEXT

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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A'pastambha Saṁhitá.

A'PASTAMVA SAMHITA'.

CHAPTER I.

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *A'pastamva*. (1)

The holy sages (*Munis*) having approached that foremost of the *Rishis*, who was free from all calumnies and was blissfully seated in a secluded place, calmly reposing in the illuminating principle of pure knowledge—him *A'pastamva* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, Brâhmaṇas, suckling and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a householder) atone for any act of injury unknowingly or unintentionally done to a cow, etc. ? (5—7)

Having been thus addressed by the *Rishis*, the holy *A'pastamva*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

Any mishap happened to the life of a child, while suckling it, or to that of a Bráhmaṇa while feeding, or medicinally treating him, calls for no atonement. (9)

Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons. The practice of a *Krichchha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging or feeding. (12)

Three days' fasting constitutes a quarter part of the penance. Living on food, obtained without solicitation, for three days, constitutes a quarter part of the penance. Taking only a single meal at night, for three days, constitutes a quarter part of the penance, and taking a single meal in the day, for three days, constitutes a quarter part of the penance. These four quarter parts constitute a *Prâajâpatyam Vratam.* (13—14)

A S'üudra, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prâjâpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days; a Vais'ya, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kshatriya, under the circumstance, should live, for three days, on food obtained without solicitation, while

a Bráhmaṇa should observe a continuous fast for three days. (15)

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen or cowshed for a time which is beyond its endurance. (18)

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prâjâpatyam Vratam*. (19)

A Bráhmaṇa, under the circumstance, should practice an entire *Prâjâpatyam*; a Kshatriya, under the circumstance, should practise a three-quarter part thereof, a Vais'ya, under the circumstance, should practise a half *Kṛichchha Vratam*, while a S'ṻdra, under the circumstance, should practise only a quarter part thereof. (20)

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two

teats should be fully milched, for the next two months a cow should be milched once a day ; after that they may be milched as liked. (21)

If a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prâjâpatyam* penance. (22)

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who yoke four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a hill or a river-bank. (24)

A cow should not be fastend with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kus'a* grass or of strings of leather, in as much as such a rope interferes with its comfort and free movements. (25)

A bullock should be fastened (to a pole) with a rope of *Kus'a* or *Kâs'a* grass and with its face turned to wards the south ; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its

owner) should doubly practise the penance of *Govratam*. (27)

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Us'anáh*. (29)

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full-penance. (33)

Two fingers' widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

CHAPTER II.

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

Having drunk water in a *Prapâ*,* or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *S'vâpak* or a *Chandâla*, one should regain one's purity by drinking *Panchagavyam*. (2)

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

One' own bed, wife, progeny, wearing apparels and sacred bowl are always pure; belonging to others they are impure. (4)

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Panchagavyam*. (5)

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity? (6)

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

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* A place where water is distributed to travellers.—*Tr.*

The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass, or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Panchagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

A hundred pitchers of water should be baled out of a pond or tank, and *Panchagavyam* should be cast into it. This is how a defiled pond or tank should be re-purified. (11)

How shall a Bráhmaṇa, who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

Having drunk water out of a well whose water has been defiled by the immersion of an undecomposed and unsecreting corpse therein, a Bráhmaṇa should fast for an entire day and night and recover his purity by drinking *Panchagavyam*, thereafter. (13)

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein, a Bráhmaṇa should practise a *Chándráyaṇam* or a *Tapta Kṛichchha Vratam* by way of purification. (14)

CHAPTER III.

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a Brahmaṇa should first obtain the commisseration of the Bráhmaṇas, and then practise a *Paráka* or a *Chándráyaṇam Vratam* for regaining his purification.

A S'üdra, under the circumstance, should practise a *Prájápatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

The practice of a *Krichchha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals should practise quarter *Krichchha Vratas* by way of expiation. (3)

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body, should fast for a day and thereafter regain their purity by drinking *Panchagavyam*. (4)

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Praharas* (six hours of the day). (5)

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour) (6)

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by witholding such help. (9)

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him

of his sin without the acknowledgement of it by Brâhmaṇas, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of Brâhmaṇas pronounces him so. (10)

Members of the three social orders (of Kshatriya, Vais'ya and S'üdra) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a Brâhmaṇa. (11)

The merit of causing a Brâhmaṇa to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

CHAPTER IV.

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Chaṇḍála*, and how does the form of that penance should differ according to the caste of a penitent? (1)

A Bráhmaṇa, under the circumstances, should practise a *Sántapanam Vratam*, a Kshatriya, a *Prájápatyam*; a Vais'ya, a half *Prájápatyam*, and a S'udra, a quarter *Prájápatyam*, respectively. (2)

Having unknowingly touched a *Chaṇḍâla* or *S'vapacha* before washing his face after a meal, a Bráhmaṇa should regain his purity by practising an expiatory penance. (3)

After having eight thousand times repeated the *Gáyatri*, or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred

Mantra in tearful eyes, he should drink *Panchagavyam*, whereby he would be pure again. (4)

A Bráhmaṇa, having touched a *Chaṇḍála* before washing his person after attending to a call of nature, should, for three nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Chaṇḍála* before rinsing his mouth with water, after a meal. (5)

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excrementitious matter of these persons? (6)

What would be the form of expiation for him who might have touched any of these people? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a *quarter Krichchha Vratam*, while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

What would be the form of expiation for a Bráhmaṇa,

who has eaten fruits seated on the branch of a tree which a *Chaṇḍila* has climbed up at that time? (10)

With the permission of Bráhmaṇas, he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Pancha-gavyam.* (11)

A Bráhmaṇa, having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Panchagavyam*, as well. (12)

CHAPTER V.

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Chaṇḍála*, drinks water before performing an *A'chamanam*? (1)

A Bráhmaṇa, under the circumstance, should regain his purity; by fasting for three nights and by taking *Panchagavyam*, while the term of the penance is two days only for a Kshatriya, its other factors remaining the same. (2)

No expiatory penance, vow, *Tapasyá*, or *Homa* exists for a member of the fourth social order (S'üdra). (3)

S'üdras should not be enjoined to drink *Pancha-gavyam*, inasmuch as they are not privileged to utter any *Mantras*. A S'üdra, guilty of any delinquency, should regain his purity by confessing it to a Bráhmaṇa and by making gifts. (4)

A Bráhmaṇa, who has unknowingly partaken of the unused residue of another Bráhmaṇa's meal, should recover his purity by reciting the *Gáyatri*, for a whole day and night. (5)

A Brahmana, who has unknowingly eaten the unused residue of the meal of a Vais'ya, should regain his purity by practising the penance for three nights, and by drinking the washings of *S'ankhapushpi* (a kind of creeper). (6)

A Brâhmaṇa commits no sin by partaking of the unused residue of the meal of a Brâhmaṇi, or by eating out of the same plate with her. It carries the sanction of the wise. (7)

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prájápatyam*. It is so laid down by the holy Angirâ. (8)

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prájápatyam* penance by way of expiation. (9)

A Brâhmaṇa having partaken of any human excrements, should practise a *Tapta-krichchha vratam*, while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prájápatyam*. (10)

A Brâhmaṇa, who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, S'udra, wine bowl or any thing defiled by being seated upon by an unholy bird, should regain his purity by fasting for an entire day and night, and by taking *Panchagavyam*, thereafter. (11)

A Brâhmaṇa, touched by a Vais'ya who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

A Brâhmaṇa, touched by a Brâhmaṇa who has not washed his face after eating, should regain his purity by making an *A'chamanam*, after a bath. This is the injunction of the holy *A'pastamva*. (13)

CHAPTER VI.

NOW I shall deal with the form of expiatory penance to be practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

By sowing, or selling indigo plants, or making livelihoods out of them, Brâhmaṇas should be degraded, or they should regain their purity by practising three *Kṛichchha Vratas*. (2)

Ablutions, gifts, penitential austerities, *Homas*, *Tarpaṇas* and the *Panchayajnas*, as well as the study of the *Védas* made by him who wears an indigo-dyed cloth, fail to bear any fruit. (3)

A Brâhmaṇa, having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Panchagavyam*. (4)

A Brâhmaṇa, through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a Brâhmaṇa should recover his purity by practising three *Kṛichchha* penances. (5)

A Brâhmaṇa, whose body is pricked into by the twig of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

A Bráhmana, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Panchagavyam*, thereafter (7)

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by Bráhmanas, and those who partake of such boiled rice, should practise expiatory penances. (8)

A Bráhmana having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *A'pastamva*. (9)

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

CHAPTER VII.

An ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

Hæmorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, in asmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

A woman remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

On the first day of her menses, a woman becomes (impure as) a *Chandáli*, on the second day of her flow she becomes (unclean as) a woman who has killed a

Brâhmaṇa, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

A woman in her menses, happened to be touched by a *S'vapâk* or a *Chaṇḍâla*, should fast for three nights and recover her purity by taking *Panchagavyam*, thereafter. (5)

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

The company of a woman in her menses, touched by a dog or a *S'vapâk*, should be avoided; she should regain her purity by fasting for three days and nights and by taking *Panchagavyam* thereafter. (7)

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow she should regain her purity by looking at a fire. (8)

How should the purificatory rite be done unto a girl who may chance to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again, and the unfinished portion of the sacrificial ceremony should be completed. (10)

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting

for three nights and by drinking *Panchagavyam* as well. (11)

Having touched a woman in her menses before he has washed his mouth after a meal, a Bráhmana should recover his purity by practising a *Krichchha* penance, and by making gifts. (12)

A Bráhmaṇa, having climbed to the same branch of a tree with a *Chaṇḍála*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Panchagavyam*. (15)

A Bráhmanṇa, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full a or half *Krichchha* penance. (16)

A Bráhmaṇa, happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half *Krichchha* penance by way of expiation. (17)

A woman in her menses, happening to be touched by a *Chaṇḍála* or a *S'vapák*, should regain her purity by taking *Panchagavyam* during the unexpired residue of her term of uncleanness. (18)

A Bráhmaṇa-woman in her menses, happening to be touched by a S'üdra-woman, similarly circumstanced as her self, should regain her purity by fasting for a whole day and night, and by taking *Panchagavyam*. (19)

Similarly, a Bráhmaṇa woman in her menses, happening to touch a Kshatriya or a Vais'ya woman in her flow, should bathe, that moment, with all her clothes on. (20)

A woman in her menses, happening to touch a woman of her own caste, similarly circumstanced as herself (in her flow), may recover her purity by simply taking a bath. This is the dictum of the holy *A'pastamva*. (21).

CHAPTER VIII.

ARTICLES of bell-metal, defiled by the touch of any impure thing other than wine, should be purified by rubbing them with ashes; defiled by the touch of wine or of excrements, they should be purified by heating or scraping them. (1)

Utensils, made of bell-metal, smelled by cows, or out of which S'üdras have eaten, or defiled by the touch of *S'vápachas*, should be purified by rubbing them with the ten kinds of ashes. (2)

Articles made of gold or brass, anywise defiled, should be purified by keeping them exposed to air and sun's rays; blankets, defiled by the touch of a corpse or semen, should be purified by washing them with earth and water. (3—4)

Boiled rice, taken without any cooked vegetables, takes five nights to be digested, while that, taken with cooked vegetables (curries), takes a fortnight to be digested in the human stomach. (5)

Milk and milk-curd take a month, and melted butter takes six months, to be digested in the human stomach,

while oil may or may not be digested in the human stomach in the course of a year. (6)

A Bráhmaṇa, who continuously partakes of a S'üdra's boiled rice for a month, becomes a S'üdra even in this life, and is re-born as a dog at his next re-birth. (7)

Partaking of a S'üdra's boiled rice, company of the S'üdra's, sharing the same bed or seat with a S'üdra, and earning knowledge from S'üdras are acts, which degrade even the effulgent ones. (8)

The soul, the *Védas*, and the three fires of a Brâhmaṇa, who has duly installed the sacred fire, perish, if he does not refrain from taking a S'üdra's boiled rice. (9)

The son procreated by a Brâhmaṇa on his wife, after having taken a S'üdra's boiled rice, belongs to the S'üdra whose boiled rice he has partaken of, since the seed of a man is the essence of his food. (10)

Dying with a S'üdra's boiled rice in his stomach, a man becomes a domesticated hog or dog at his next birth. (11)

A Brâhmaṇa may always take a Brâhmaṇa's boiled rice, a Kshatriya's on the occasion of a Parva, and a Vais'ya's on the celebration of a religious sacrifice, but he can never partake of a S'üdra's boiled rice. (12)

A Brâhmaṇa's boiled rice is like the divine ambrosia, that belonging to a Kshatriya is like melted butter, that belonging to a Vais'ya is like its own self, while that belonging to a S'üdra is like blood. (13)

The boiled rice of a Brâhmaṇa is consecrated through the merit of offerings to *Vishvadévas*, *Homas*, *Japas*, and divine worship, and through the purifying influence of *Rik*, *Yajuh* or *Sâma-mantras*. Hence, the boiled rice of a Brâhmaṇa is like the divine nectar. (14)

Since it is the Kshatriyas, who protect the society by administering even-handed justice and by enforcing obedience to regulations, boiled rice belonging to a Kshatriya is like clarified butter. (15)

A Vais'ya celebrates religious sacrifices with the help of bullocks, according to his might, and practises charities and hospitalities. It is through the merit of these pious acts that his boiled rice is consecrated. (16)

The boiled rice of the ignorant and drink-sodden S'üdras, unconsecrated by any vow or *Mantras*, is like blood. (17)

Raw meat, honey, clarified butter, paddy, milk, and treacle, may be taken from a S'üdra. (18)

Edible leaves of plants and creepers (S'âkas), meat, lotus-stems, sesame, sugarcane-juice, treacle, fruit, fried barley-powder, and asafœtida may be taken from members of all castes. (19)

A Brâhmaṇa, having taken boiled rice in a S'üdra's house, during times of distress, should regain his purity by making repentance, or by a hundred times reciting the *Drupada Mantras*. (20)

An article kept in his hand, and happened to be defiled by the touch of a S'üdra who has not washed his face after eating, should not be eaten by a Brâhmaṇa. This is the dictum of the holy *A'pastamva*. (21)

CHAPTER IX.

If a Brâhmaṇa involuntarily passes stool, while eating, what would be the form of expiation in respect of such a Brâhmaṇa, made impure, while remaining with unrinsed mouth. (1)

Having washed himself, he should first perform an *A'chamanam*, and thereafter regain his purity by fasting for an entire day and night, and by taking *Pancha-gavyam*. (2)

Having unknowingly partaken of boiled rice belonging to a member of any caste whatsoever, and having failed to purify his person thereafter, a man should recover his purity by taking *Yavân* for three nights. (3)

A half *anjali* measure (quantity that can be contained in two palms of hands united together) of barley corn, one *Pala* (eight *tollas*) of clarified butter, [and five *Pala* weights of cow's urine constitute what is technically known as *Yavân*. A penitent shall not take anything more than this *Yavân*. (4)

What would be the proper expiation for a man after having eaten, drunk, or licked anything that should not be eaten, drunk, or licked, as well as after having taken semen or excrements? (5)

He should recover his purity by living, for six nights (days), on the expressed juice of *Asvaththa*, lotus, *Audumvara*, *Vilva* or *Kás'a*. (6)

Brâhmaṇas, who having renounced the world and made a determination to die either in fire or water fail to carry out their determination, should practise three *Kṛichchha* and three *Chândrâyaṇa vratas* by way of expiation. (7)

All the consecratory rites (of Bráhmaṇism such as the rites of tonsure, initiation with the thread, etc.,) should be done unto them over again, and they should practise *Sântapanams* or *Kṛichchha Chândrâyaṇams* as well. (8)

Persons, over whose heads crows, kites, and herons fly about, or whose persons are smeared with their

excrements, or into the apertures of whose noses and ears such excrementitious matter enters, become pure again by bathing, even with those impure substances remaining on their persons. (9)

A person, defiled by the touch of an impure thing above his navel, becomes pure again by simply bathing; touched at any part part of his body below the hands and umbilicus, he should regain his purity by washing the defiled part with clay and water. (10)

He, whose face is defiled by the touch of a shoe, or of any other impure substance, should rub his face with earth and wash it with water, and thereafter recover his purity by taking *Panchagavyam*. (11)

On the death or birth of a *sapiṇḍa* relation born of a Bráhmaṇa mother, a Bráhmaṇa remains unclean for ten days, on the birth or death of a *Sapiṇḍa* relation born of a Kshatriya mother, a Bráhmaṇa remains unclean for six days, on the birth or death of a Vais'ya *Sapiṇḍa*, a Bráhmaṇa remains unclean for three days, and on the birth or death of a Südra *Sapiṇḍa*, a Bráhmaṇa remains unclean for one day only. (12)

Boiled rice (food), served out to an eater, and not eaten by him, should neither be given to another, nor used to offer oblations therewith in fire. (13)

Boiled rice, found to have been infested with flies or loose hairs, after one has eaten several morsels thereof, should be cast into the ashes, and one should make an *A'chamanam* thereafter. (14)

Having unknowingly partaken of a S'üdras boiled rice, or that cooked with dry meat, one should practise a *Kṛichchha* penance. The penance should be doubled in a case of intentional eating. (15)

At a dinner party, if a man, who has seated down

to dine, rises up without taking any thing, or rises up, while eating, the giver of such a dinner, as well as he who subsequently eats any thing thereat, should be regarded as defilers (of a row of Bráhmaṇas, seated down to a dinner—*Panktidushaka's*). (16)

He, who has eaten, or has been eating defiled boiled rice, should observe a fast and recover his purity by taking *Panchagavyam.* (17)

In connection with religious rites which should be done in water, one should perform the *A'chamanam* on land, while in connection with rites which should be done both on land and water, one should perform the *A'chamanam*, dipping one's feet in water. (18)

Entering in water for a bath, one should do the *A'chamanam* in water; coming out of water after bathing, one should do the *A'chamanam* on land. By so doing one becomes blissful and favoured of *Varuṇa.* (19)

One should put off one's shoes before entering a cowshed or an *Agnis'álá* (room where the sacred fire is kept) or an assembly of Bráhmaṇas, or before reading the *Védas* and sitting down to a meal. (20)

One should not partake of boiled rice not belonging to one's *Sapiṇda* relation during the celebration of any post-natal rite, or of that of tonsure in special, as well as after the celebration of a *S'ráddha* ceremony. (21)

Having partaken of boiled rice belonging to a village-priest, or to one who acts as a priest to a large number of families (*Vahuyáji*), as well as that cooked in connection with a *Garbhádhánam*, or with a *S'ráddha* ceremony, performed for the first time (*Nava S'ráddham*) or under the auspices of a lunar or solar eclipse, one should practise a *Chândrâyaṇam* penance. (22)

Having taken boiled rice at one's house on the occasion of a *Brahmaudanam*, *Nava S'ráddha*, *Simantonnayanam*, or an *Anna S'râddha* ceremony, a man should practise a *Chândrâyaṇam* penance. (23)

Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of *Puyasam*, after death. (24)

A father, accepting any amount of money, however small, from the husband of a daughter on the occasion of her marriage, is doomed to eat and drink excrements in the hell of *Raurava*, for many years, after death. (25)

Relations of a woman, who live by selling carts, clothes, and golden ornaments which have become her *Stridhanam*, commit sin; and they come by a worse fate in the next world. (26)

The boiled rice of a *Kshatriya* deprives its eater of his strength, that of a S'üdra deprives its eater (Bráhmaṇa) of his Bráhmaṇic energy. He, who partakes of boiled rice without consecrating it, eats the rubbishes of the earth. (27)

He who partakes of boiled rice belonging to one affected with a birth or death-uncleanness, as well as he that eats boiled rice during a lunar or solar eclipse, or under the auspices of the astral combination known as *Gaja Chhâyâ* commits sin. (28)

Having eaten the boiled rice of a twice-married, or debauched woman, or of one who has been taken back in the family after an elopement, as well as that given by a woman during her first pregnancy, a Bráhmaṇa should practise a *Chándrâyaṇam*. (29)

Having eaten the boiled rice of a patricide, matricide, or a Bráhmaṇicide, or of one who has carnally

known a step mother or a preceptor's wife, a Bráhmaṇa should practise a *Chândrâyaṇam.* (30)

Having partaken of the boiled rice of a washerman, hunter, cobler or a carpenter, or of a maker of Bamboo-made-articles, a Bráhmaṇa should practise a *Chândrâyaṇam.* (31)

A Bráhmaṇa, happening to touch a dog or a S'üdra, before washing his face after a meal, should recover his purity by fasting for a day and night, and by taking *Panchagavyam.* (32)

Boiled-rice should be given on the bare ground to a Bráhmaṇa, who constantly carries out the behests of a S'üdra, as to a dog. There is no difference between such a Bráhmaṇa and a dog. (33)

How shall a Bráhmaṇa with an article in his hand, regain his personal purity after urination or defecation at a waterless place, or in a forest, or on a road infested with tigers or thieves? (34)

Placing boiled rice on the ground, he should attend to the call of nature and duly cleanse his person. Then by placing the cooked food on his lap, he should regain his purity by making an *A'chamanam.* (35)

Failing to wash his person after urination or defecation, a Bráhmaṇa should regain his purity by taking nothing else than *Panchagavyam*, for three nights. (36)

Having visited, under the influence of wine, a woman in her menses, a Bráhmaṇa should recover his purity by practising a *Chándrâyaṇam* penance and by feeding Bráhmaṇas thereafter. (37)

A Bráhmaṇa of small knowledge, happening to touch a *Chaṇdála* before he has washed his face after a meal, should practise *Bráhmacharyam* by bathing thrice every day, and by lying on the bare ground and fasting for

three nights. After that, he should regain his purity by drinking *Panchagavyam.* (38—39).

A Bráhmaṇa, drinking water in touch with a *Chaṇdála*, should regain his purity by fasting for a day and night and by bathing thrice during the fast. (40)

A single meal on the first day, a meal at night on the second day, and a complete fast on the third day constitute a quarter *Kṛichchha Vratam.* A single meal on the first day, a night meal on the second, eating of unsolicited food on the third, and fasting on the following days constitute a half *Kṛichchha Vratam.* These two are light penances. (41—42)

Sellers of antelope-skins, horse or elephant sellers, corpse-followers, and recipients of gifts of sesame seeds, shall be re-born as men of low status. (43)

CHAPTER X.

Even after an *A'chamanam* (at the close of a meal) a person remains unclean so long as the water is not lifted up. Even after the lifting of water he remains unclean so long as the ground is not plastered with cow-dung, etc. Even after the plastering of the ground he remains unclean so long as he does not rise up from his seat and go somewhere else. (1—2)

The erudite call not Y*ama* (the lord of death) *Yama.* The self of a man is the real *Yama* (controller of his destiny). He who has controlled his self, what will *Yama* (lord of death) do unto him? (3)

Neither a sharp sword, nor an infuriated serpent is so much killing, as anger which resides in one's own body. (4)

Forbearance leads to happiness both in this world and in the next. Only one defect there is of men who practise forbearance, that their toleration may be misconstrued for incapability. (5)

It is not the strong or the erudite that shall attain salvation. It is not those, who live in splendid and delightful mansions, that shall attain salvation. It is not the well-fed or the well-dressed ones that shall be emancipated. It is the persevering, god-loving, long-suffering ones that do good to all, spread delight all around them, are devoted to the practice of *Yoga* and to the study of the *Védás* and are the knowers of their proper *selves*, that shall obtain emancipation. (6—7)

Homas and worship done in wrath, or libations of melted butter cast in the fire in an angry mood are all lost like water kept in an unbaked pitcher. (8)

Humiliation adds to one's *Tapasyá,* honour leads to its deterioration. A honoured or glorified Bráhmaṇa, like a cow which is daily milched, soon comes to grief. (9)

A Bráhmaṇa gains in his spiritual body by the practice of *Japas* and *Homas*, as a cow gains in bulk by feeding upon aquatic plants. (10)

He, who beholds other men's wives as his own mothers, other men's possessions as mere brick bats, and all creatures as his own kinsmen, but rightly beholds. (11)

The practice of a *Prájápatyam* is the atonement for the sin of eating the boiled rice of a washerman, hunter, carpenter, cobbler or of a *Venujivi.* (12)

Having gone unto an interdicted woman, or partaken of any interdicted food, one should regain one's

purity by practising a *Chândrâyaṇam* or a *Prâjâpatyam Vratam.* (13)

He, who relinquishes the *Agni Hotra*, becomes a vow-breaker; the practice of a *Chândrâyaṇam* penance is the only atonement for his sin. (14)

A birth or death-uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devadroṇi** ceremony. (16)

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* Procession with idols.

THE END.

VAS'ISHTHA SAMHITA'.

ORIGINAL TEXT

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

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VASISHTHA SAMHITA'.

CHAPTER I.

Now therefore* [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it *i.e.*, the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Sishtas† (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the Himalaya and to the north of the Vindhyâ, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is A'ryávarta. Some [say that the country of the A'ryas is situated] between [the rivers] Gangâ and Yamuná; [others say] as an alternative that so far as the black antelope grazes [the country is full of] Brahma effulgence.‡ Now the Bhállavins§ quote [the following] verse in the Nidána.||

* Krishna Pandit, the commentator, holds that the word *atas* (therefore) is used to indicate that one, after initiation, is to be taught prescribed rules.

† One whose heart is free from desire. The definition occurs in the body of the text of the Benares edition.

‡ The text is *Brahmavarchhasam*: Brahma effulgence is the literal rendering: it means spiritual pre-eminence as adopted by Buhler.

§ See Max-Muller's History of Sanskrit literature. P. 193.

|| It is a section of law dealing with the disquisition of the countries.

VISVA-BHARATI

In the west the river rambling into the ocean,* in the east the region where the sun rises as far as the black antelope wanders so far [is found] Brahma effulgence.

The religious instructions which men, deeply versed in the three *Védas* and acquainted with the sacred law, declare for purifying one's self and others are Dharma (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts Manu has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e*, neglects the recitation of) the *Mantram*, he who slays a Bráhmaṇa, these all are sinful men.

They say that there are five henious crimes (Mahápátaka) *viz.*, violating a preceptor's† bed, drinking spirituous liquor, killing an embryo, stealing the gold of of a Bráhmaṇa, associating with out-castes either by [holding] spiritual or matrimonial [alliances with them.]

Now they quote the example :—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] and by using the same carriage or seat.

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* Another text is *Sindhurvidharani* : The commentator Krishna Pundit means it ocean. Buhler translates it as boundary-river which is probably the Saraswati. We have followed the text *Sindhurviharani*. *Viharani* can never be an adjective of *Sindhu* which is masculine.

† The term *Guru* may also mean father, meaning ' Knowing one's own step-mother.

Now they quote the example :—

On learning being destroyed [one] may again acquire it : but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable therefore [men] should wed wives from a respectable family.

The three castes shall remain under a Brâhmaṇa's control. The Brâhmaṇa shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from Brâhmaṇas. He [also] obtains the sixth part [of merit] of *Ishta* (sacrifices) and *Purtta* (charitable works). It is said that the Brâhmaṇa first made the Vedas known. The Brâhmaṇa saves [one] from misfortune. Therefore a Brâhmaṇa shall not be made to pay taxes. Soma is his king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next.

CHAPTER II.

THERE are four castes (Varṇa), Brâhmaṇas, Kshatriyas, Vais'yas and S'udras. Three castes, Brâhmaṇas, Kshatriyas, and Vais'yas (are called) the twice-born. Their first birth is from their mother and the second from the investure with the sacred girdle. There (*i.e.*, in the second birth) Savitri is the mother and the preceptor is said to be the father. They call the preceptor father because he gives instructions in the Veda.

They quote the following example :—Indeed the virile energy of a man, learned in spiritual science, is

of two sorts, that which is above the navel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a *S'rotriya*, who teaches the *Véda* " Thou art destitute of a son."*

Hârita quotes the following verse :—

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a S'udra before his new birth from the Veda. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] Swadhâ, and the departed manes.

[Sacred] learning approached a Brâhmaṇa [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those Vipras, who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not be profitable to their teacher so the sacred learning will not profit them.

Reveal me, O Brâhmaṇa, as to the keeper of thy treasure, to him whom thou shalt know as pure,

---

* Some texts read *apujya* (unworthy of adoration) for *aputra*.

attentive, intelligent and celebate and who will not grieve or revile thee."

As fire consumes a room so Brahma (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability.

The duties of a Bráhmaṇa are six *viz.*, studying the Veda, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of a Kshatriya are three *viz.*, studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions*: let him gain his livelihood thereby.

Those three [are also the occupation] of a Vais'ya besides agriculture, trading, tending cattle, and lending money at interest.

To serve these (*i. e.* the three superior castes is the occupation) of a S'udra.

These (*i.e.*, the S'udras) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a Vais'ya's mode of living a Bráhmaṇa and a Kshatriya, while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs,

---

* There are two readings *S'ástrena* and *S'astrena*. The latter means 'with his weapons.'

Soma, weapon, poisons, milk, preparations from milk, iron, tin, lac and lead.

Now they quote the following verse as an example :

By [selling] meat, lac and salt, a Bráhmaṇa becomes directly outcasted : by selling milk he becomes [equal to] a S'udra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold] ; of grains they declare sesamum [as forbidden.]

Now they quote the following verse as an example :—

If one applies sesamum to any other purpose save food, annointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

Rasa (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa*, but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a Bráhmaṇa shall not take boiled rice from a Kshatriya who lends [money] at an exhorbitant rate of interest.

Now they quote the following verses as an example :

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vardhushika* (usurer) and is blamed amongst those who recite the *Véda*.

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavouring substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment].

Now they quote the following verses as an example:

By the king's will* shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been laid down in the *Smriti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the words of Vasishtha, five máshás for twenty: in this the law is not violated.

CHAPTER III.

[THE Bráhmaṇas] who neither study nor teach the *Véda*, nor maintain sacred fires, become of the conduct of a S'udra. Without studying the *Rik*, one does not become a Bráhmaṇa. They quote a sloka from Manu on this subject. "A twice-born person, who not having

* There are two readings *rajanumatabhavena* and *rajatu-mrita-bhavena*. We have followed the first. Dr. Buhler has followed the second and translated "the king's death shall stop etc." The succeeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

studied the *Véda*, spends his labour on another [subject], soon falls, even while living, to the condition of a S'udra and his descendants after him.

He who lives by trade [does not become a Bráhmaṇa]; nor he who lives by usury; nor those who obey a S'udra's commands, nor a thief, nor a physician.

The king shall punish the village where Bráhmaṇas, failing to observe their sacred duties and study the *Véda*, live by begging, for it feeds the thieves.

What four or three (Bráhmaṇas), who have mastered the *Védas*, proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

Many thousands [of Brâhmaṇas], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod.

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundred-fold, on the speakers.

Offerings to the celestials and the departed manes must daily be given to a S'rotriya alone. Gifts made to a person who has not read the Veda do not gratify the celestials.

If an ignorant person lives in one's own house and a man vastly read in the S'ruti at a distance, gifts should be given unto the learned: there is no sin in neglecting an ignorant wight.

The sin of neglecting a Bráhmaṇa is not committed against a twice-born person who is ignorant of the Veda. Passing by a burning fire one does not offer libations into ashes.

An elephant made of wood, an antelope made of leather, and a Bráhmaṇa indisposed to the study of the Veda—these three have nothing but the name.

In those kingdoms where ingorant men eat the food of the learned, food meets with destruction and a great evil appears.

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a Bráhmaṇa, who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assasin with a view to personal safety one commits no sin. There are six classes of assasins *(âtatâyins)*.

Now they quote the following verses on the subject :—

An incendiary, a poisoner, one holding a weapon in his hand, a robber, the taker away of lands, the seducer of another man's wife—these six are called assasins *(âtatâyins)*.

One does not become guilty of Brahmanicide, if he kills an assasin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the Upanishads.

He, who kills an assasin well-read in the *Véda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned Bráhmaṇa ; [in] that [case] fury recoils upon fury.

A Trinâchiketa, one who keeps five fires, a Trisuparṇa, one who [knows the texts of] the four sacrifices (Ashvamedha, Purushamedha, Sarvamedha and Pitrimedha), one who knows Vájasena [branch of the White Yajur *Veda*], one who knows the six Angas, the son

of a woman married according to the Brahma rite, one who knows *Chhandas* (Vedic metre), one who sings *Jesthasâman*, one who knows the *Mantram* and the Bráhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *S'rotriyas* and learned men and Snátakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsâ*, one who knows the Angas, a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Véda*, is called an *A'chârya.*

He, who teaches a portion of the *Véda*, is called an *Upâdhyâya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Védas*].

A Bráhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*, the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head] He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Brâhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

Kshatriya [becomes] pure [by sipping water] reaching his throat; a Vais'ya by water that wets his palate; a woman and a S'udra by merely touching water [with the lips.]

The offering of water may be performed by a son. [One shall not purify himself with water] that has been defiled with colors, perfumes, or flavouring substances, nor with what is collected from unclean places. Drops [of saliva], falling from the mouth, which do not touch a limb of the body, do not make [one] impure.

If after having sipped water one sleeps, eats, drinks, or bathes he must again rinse his mouth with water.

Similarly if [one] puts on a cloth or touches the lips on which no hair grows. No defilement is caused by the hair of the moustache [entering the mouth].

If [remnants of food] adhere to the teeth [they are pure] like the teeth; and one is purified by swallowing those which [become detached] in the mouth.

One is not made impure by the drops which fall on his feet while some body gives to others water for rinsing mouth; they are said to be equally [clean] as the ground.

If while moving about in an eating house one touches the residue of food he shall then place that thing on the ground, sip water and afterwards move on again.

One should sprinkle with water all objects [the purity of which] may be doubtful.

Wild animals killed by dogs, a fruit thrown by a bird [from the tree], what has been spoiled by children, and what has been done by women, enumerating all these Prajápati (the Lord of all created beings) has declared them to be pure.

A vendible article tendered for sale, and the faces of women are never impure. What has been dirtied by gnats and flies is never impure. Similarly [is] water collected on the ground and what satisfies the thirst of cows—enumerating all these Prajápati has declared them pure.

Any thing contaminated by unclean [substances] becomes pure when the stains and the smell have been removed by water and earth. Objects made of metal, those made of clay, those made of wood and a cloth made of thread shall be [severally] scoured with ashes, heated by fire, planed and washed. Stones and jems [should be treated] like objects made of metal; conch-shells and pearl-shells like jems; objects made of bone like wood. Ropes, chips [of bamboo] and leather become pure [if treated] like clothes; fruits and *Châmasa* (a vessel for drinking *Soma* juice at a sacrifice) [if rubbed] with [a brush of] cow-hairs; a linen cloth [if smeared] with a paste of yellow mustard [and washed afterwards with water]. A land becomes pure, proportionate to the degree of defilement, by sweeping [the spot], by besmearing with cow-dung, by scraping it, by sprinkling [water] or by heaping [pure earth] on [it].

Now they quote [the following verses] as an example.

Land is purified by these four ways, (*viz.,*) by digging, burning, scraping, being trodden by cows, and fifthly by being besmeared with cow-dung.

A woman becomes purified by her monthly course; a river becomes purified by its current; a bell-metal becomes purified by ashes and a copper by acid [substances.]

But an earthen vessel, that has been defiled by

spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning.

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge.

Gold is purified by water only, similarly silver. The *Tirtha*, sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the hand. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offerings of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect."

CHAPTER IV.

THE four castes are marked out by their origin and particular initiatory rites. The Bráhmaṇa was his mouth, the Kshatriya formed his arms, the Vais'ya his thighs, the S'udra was born from his feet. He created the Bráhmaṇa with the *Gáyatri*, the Kshatriya with the Trishtubh, the Vais'ya with the Jagati and the S'udra without any metre. This indicates [that a S'udra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering]

a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said.

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction.

One may cook a full-grown ox or a full-grown he-goat for a Bráhmaṇa or a Kshatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited.

It is laid down that death impurity lasts for ten days in [case of] *Sapinda* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapinda* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others* [than the blood relations] shall perform [obsequies] for married

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* The text has *Itara*. We have given the literal rendering—it means that her husband's relatives shall perform the obsequies.

women. They (*i. e.*, married women too [shall observe impurity] for them (*i. e.*, their husband's relatives). [The rule of impurity] shall be exactly the same on the birth of a child for those men who long for complete purity or for the mother or father on account of their [supplying the] seed.

Now they quote the following verses as an example :

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A Bráhmaṇa becomes purified after ten nights, a Kshatriya after fifteen nights, a Vais'ya after twenty nights and a S'udra after a month.

If [a twice-born persou] eats [the food of] a S'udra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal.

[A twice-born person], who eats, by appointment, cooked food [from a S'udra's house] during the period of impurity, shall become a worm after death and lead his life.

It has been declared that [such a sinner] becomes pure by reciting the Samhitá for twelve months* or twelve half months† while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapindas* lasts three nights.‡ Purification is immediate [according to Gautama.] If [a person] dies in a foreign land and [his *Sapindas*] hear [of his death] after ten days the impurity lasts for one

* This is the penance when one commits the sin knowingly.

† This is the penance when one commits a sin unknowingly.

‡ *i.e.*, Three days and nights.

night. If one, who has killed the sacred fire, dies on a journey [his *Sapindas*] shall perform his obsequies* and shall duly observe the impurity of death. So Gautama [says]. Touching a sacrificial post, an ascetic, a cremation ground, a woman in menses one who has lately given birth to a child and other impure men one shall bathe his head after sipping water.

CHAPTER V.

A WOMAN is never independent; she has males for her masters. That she has no fire or watery rite, is known to be untrue.

Now they quote the following verses as an example:

[Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age; a woman is never fit for independence.

Her penance for being unfaithful to her husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins.

A woman, in her course, remains impure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper or iron vessel. It has

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* Shall make a dummy with the Kusa grass and then burn it. This is also the practice when nothing is heard of a person gone to a foreign country.

been declared, that Indra having killed the three-headed son of Twasthri was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned Bráhmaṇa! O thou slayer of a learned Bráhmaṇa!!" He ran to women [and said] "Take upon yourselves the third part of this my sin of Brahmanicide." They said, "What shall we have [for doing thy wish]?" He said, "Choose a boon." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and being replied 'So be it' took upon themselves the third part [of the sin] of Brahmanicide. Therefore the murder of a learned Brâhmaṇa takes place every month [with their menstrual discharge]. Therefore one shall not take food from a woman in her courses for such one puts on, every month, the shape of the guilt of Brahmanicide. The Brahmavâdins [the reciters of the Veda] say:— "Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [Brâhmaṇas in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no S'rotriya are all sinful and equal to S'udras.

CHAPTER VI.

To live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is

contaminated by vile conduct, perishes in this world and in the next.

Neither austerities, nor the Veda, nor the Agnihotra, nor gift of sacrificial presents can save one who has resorted to low conduct and deviated [from the path of duty.]

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas; the metres leave this man at death as full-pledged birds leave their nest.

Like unto beautiful doors* [unable to please] a blind man how can all the Vedas with the six Angas and esoteric sciences please a Brâhmaṇa who is devoid of good conduct?

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.†

A man of bad conduct is blamed in this world, suffers from misery, is always affected by diseases and becomes short-lived.

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks.

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years.

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* The Benares text reads *dâra* which Buhler has translated as wife; in that cas *darshaniyas* must be in the singular.

† The Benares text differs which Buhler, differing with the commentator, translates as follows:—"But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Isha." Isha is another name of Asvina, the month of September,

Eating, acts of evacuation, dalliance and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed.

A man shall void urine and fœces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured.

The understanding of that man perishes who passes urine against a fire, the sun, a cow, a Brâhmaṇa, the moon, water and the twi-lights.

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, nor on a ploughed field, nor on one that has been sown, nor on a grass-plot.

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life.

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a Brâhmaṇa shall take earth that is mixed with gravel, from the bank [of a river.]

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hell, on a hillock, thrown up by rats and left by one after cleaning himself.

The organ must be cleaned by one [application of] earth, the [right] hand by three, both [feet] by two, the anus by five, the one (*i e*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.]

Such is the purification for a house-holder, it is double for religious students, treble for hermits and quadruple for ascetics.

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a religious student.

An ox, a student, and a Brâhmaṇa who has kindled the sacred fire, can do their work if they eat; without eating [much] they cannot do it.

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjugation of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a Brâhmaṇa.

Those Brâhmaṇas can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given.

One who is envious, one who is wicked, one who is ungrateful, and one whose anger lasts long, these four are *Chaṇḍâlas* by deeds; the fifth is one birth.

Bearing enmity for a long time, envy, speaking untruth, vilifying Bráhmaṇas, wickedness and cruelty,—know [them], as the characteristics of a S'udra.

Some become worthy recipients of gifts, on account of their proficiency in the *Véda* and some through the practice of austerities. But that Brâhmaṇa, whose

stomach does not contain the food of a S'udra, is even the worthiest of all recipients.

[A Bráhmaṇa, whose] limbs are nourished by the food and flavouring substances [given by a] S'udra, does not meet the path leading upwards, even if he daily studies [the *Véda*], offers oblations to the fire and performs sacrifices.

If a twice-born person dies with the food of a S'udra in his stomach he will become a village-pig [in the next birth] or be born in [that S'udra's] family.

If after being fed with a S'udra's food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region.

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances.

Just as milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood.

One shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strike down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with

folded palms. He shall not learn a language spoken by Mlechhas.

Now they quote the following verses as an example:

The opinion of the S'ishtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with his tongue and limbs.

Those Brâhmaṇas, in whose families the study of the Vedas, with all the subsidiary subjects, is hereditary, are to be known as S'ishtas on account of their seeing perceptibly the revealed texts.

He, indeed, is a Brâhmaṇa of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is of good or bad conduct.

CHAPTER VII.

THERE are four A's'ramas or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichsoever he pleases. A [perpetual] student shall serve his preceptor until death; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follw the teacher while walking, stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has

received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day.

CHAPTER VIII.

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same Gotra or Paravara, and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who comes in the evening. A [guest] shall not live in his house without recieving food.

If a Brâhmaṇa, coming to his (*i.e.* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder].

A Brâhmaṇa, who lives for one night only, is called a guest (*atithi*) in the Smriti, for *atithi* is he who lives for a short time only.

A Brâhmaṇa, who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi*. [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A householder] must have faith and be free from

covetousness; [if he is] capable of maintaining sacred fires he must not fail to kindle them; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the Veda, procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability.

A house-holder alone celebrates sacrifices, a house-holder alone practices austerities, therefore the order of house-holders is the most distinguished among the four.

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the house-holders.

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A Brâhmaṇa, who daily carries water, who always wears the sacred thread, who daily studies the Veda, who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman.

CHAPTER IX.

A VA'NAPRASTHA (hermit) shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up

his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thrice (morning, noon, and evening). Kindling fire according to the regulation of Srâmanaka (Sutra) he shall preserve the sacred Fire. He shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region.

CHAPTER X.

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury to all creatures.

Now they quote the following verses as an example:

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures.

He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the Veda. By discarding the Veda one becomes a S'udra and therefore one shall not renounce the Veda.

[To recite] one syllable (Om) is the highest [method of] reciting Brahma (Veda); to suppress vital airs is the highest form of penance; to live on alms is better than fasting and compassion is preferable to liberality.

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses not

selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in a temple, in an empty house or at the root of a tree. He shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle.

Now they quote the following verses as an example :

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac.

Now they quote the following verses as an example :

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is fond of eating and clothing, nor for him who loves a charming residence.

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry.

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he shall seek only as much as will sustain life.

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut,

nor for water, nor for clothes, nor for the three Pushkaras,* nor for a dwelling, nor for a seat, nor for food.

He shall eat in the evening what he shall get in the house of a Brâhmaṇa except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [from eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A Brâhmaṇa, who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a S'udra's food and drink, shall not fall from the region of Brahma.

[A Brâhmaṇa] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a S'rotriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Chandâlas, outcasts and crows. He may give to a S'udra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

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* Three sacred tanks at the holy shrine of Pushkara,

A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaisvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the Veda] that Vaisvânara fire enters the house [in the shape of a] Brâhmaṇa guest. Through him they get rain and food through rain. Therefore people know that the [the [reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the dark fort-night after the fourth [day]. Having invited the Brâhmaṇas on the day previous [to the S'râddha] one shall feed the ascetics, virtuous house-holders who are Srotriyas, who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from white leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails.

Now they quote the following verses as an example: If one, conversant with the Mantrams, is afflicted with bodily [defects] which desecerate a row, Yama calls him irreproachable. And he too is a sanctifier of the row.

At a S'râudha, the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.* the manes) for whom no watery libations have been offered) drink streams flowing from the sky.

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable.

Manu has said that both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments.

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young.

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein.

Therefore one shall not offer food in empty hands; or he shall stand holding the dish [until] leavings of both kinds have been produced.

One shall feed two [Brâhmaṇas] at the offering to the deities, three at the offering to the manes or one on either occasion; even a very rich man shall not be anxious to [feed] a very large number.

Good treatment, [consideration of] time and place, purity and [selection of] virtuous Brâhmaṇas [as guests] —a large company destroys these five; therefore one shall not invite a large number.

Or one may feed even one Brâhmaṇa who has studied the whole Veda, who is endued with good conduct and who is free from all evil marks.

How can oblation to the deities be made if one feeds a single Brâhmaṇa at a S'râddha. Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a S'râddha. He shall throw into the fire [a portion of that] food or shall give it to a Brahmachârin.

They shall, controlling the speech, eat the food so

long it continues warm ; the manes eat it so long the qualities of the food are not spoken of.

The qualities of the food must not be spoken of as long as the manes (*i. e.*, the Brâhmaṇas representing them) are not satiated. Afterwards when the Pitris are satisfied they may say, "Beautiful is the sacrificial food."

But one, who being invited at a S'râddha or a sacrifice rejects it (*i. e.*, meat) shall go to hell for as many years as the beast has hairs.

Three are sanctifying in a S'râddha, a daughter's son, the eighth Muhartta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation.

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas* ; what is [then] given to the manes endures for ever.

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a S'râddha, feed for a month on his semen.

One who studies after offering food at a S'râddha or partaking of funeral food, is born in this or that (*i. e.*, indifferent) family ; he does not acquire sacred learning and becomes short-lived [in that birth].

The father, the grand father and the great grandfather adore a son born to them as the birds [become hopeful on seeing] a Pippala tree.

Even a poor man makes funeral offerings with honey, meat, vegetables, milk and porridge both in the rainy season and under the constellation of Maghâ.

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing

funeral sacrifices and who is rich in idols and good Brâhmanas.

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayâ.

One shall make offerings to the manes both on the full moon days of the month of Srâvana (July August) and Agrahâyana (November and December) and on the Anvasthaka.* There is no necessity of restriction about time if materials, [sacred] place and [good] Brâhmanas are near at hand. A Brâhmana, who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] Agrahâyana Ishthi, the Chaturmâsya sacrifice, the sacrifices in which animals are killed and the Soma sacrifices. All this is enjoined in the Veda and is spoken highly of as a debt. A Brâhmana is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Rishis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a Brâhmana with the sacred thread in the eighth year after conception, a Kshatriya in the eleventh year after conception and a Vaishya in the twelfth year after conception. The staff of a Brâhmana [student] may be [made] of Palâsa wood or Bel wood; that of a Kshatriya of the wood of Nyagrodha, and that of a Vais'ya of Udumvara wood. The upper garment of a Brâhmana [shall be] the skin of a black antelope; that of a Kshatriya the skin of a spotted deer; that of a Vais'ya a cow-skin or that of a he-goat. The wearing cloth of

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* The day following the Ashtaka or the eighth day *i. e.*, the ninth day of the dark halves of Márgasiras, Pausha, Mágha and Phálguna.

a Brâhmaṇa shall be white [and] spotless; that of a Kshatriya dyed with madder: that of a Vais'ya dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A Brâhmaṇa shall beg alms placing [the word] *Bhavad* (Lord) first; a Kshatriya placing [the word] *Bhavad* in the middle and a Vais'ya placing [the word] *Bhavad* at the end. The time for the initiation of a Brâhmaṇa does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a Vais'ya until the completion of the twenty-fourth. After that they become men whose Savitri has been neglected. One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A man, whose Savitri has been neglected, may perform the Uddalaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on water and shall fast for a day and night. Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrâtyastoma.

Now [are] the duties of a Snâtaka. He shall not beg from any body except a king and a pupil. But stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep, or for gold, grain or food. But the injunction is that a Snâtaka shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not

pass urine or excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight.

Now they quote the following verses as an example :

The Snâtakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water.

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a Snâtaka] shall clean [his] vessel with water and with his [right] hand.

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water.

He shall eat food facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the Parva days. He shall drink sacred water.

Now they quote the following verses as an example :

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

It is known that Indra conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a Snátaka) shall not ascend a lofty tree, shall not descend into a well,

shall not blow the fire with his mouth, and shall not pass between a fire and a Bráhmana; nor between two fires; nor between two Bráhmanas; or he may do so after having obtained permission. He shall not take meals with his wife, for it is said in the Vájasaneyaka, "His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name], "Indra's bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of Palása wood. He shall not eat [food placed] in his lap; he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds.

Now they quote the following verses as an example:

To deny the authority of the Védas, to doubt the injunctions of the Rishis and to consider one's own argument as directly authoritative destroys one's soul.

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees or facing the sun. He shall not ascend an unsafe boat. He shall not cross a river by swimming with his arms. Having risen up in the last part [of the night] and recited [the Véda] he shall not lie down again. In the Muhurta sacred to Prajápati, a Bráhmana shall perform some sacred duties.

CHAPTER XI.

Now therefore the Upakarman [the rite preparatory to] Védic study [shall be done] on the full-moon day of the

month of S'rávana or Prausthapada. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the Bráhmanas utter words of well-being and after having fed them with curd he shall continue the Védic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the Véda during the light fortnight and the Angas (supplementary subjects) of the Véda at pleasure. [The Véda] shall not be studied during the period of conjunction twilight) in towns where a corpse [lies] or Chaṇḍálas [live]. [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite.

Now they quote a verse as an example from Manu :—

Whether be it fruit, water, sesamum, food, or any gift at a S'ráddha, one shall not, having just accepted it, recite the Véda; for it is said in the *Smriti* that, the hand of a Bráhmaṇa is his mouth.

[One shall not recite the Veda] while running, while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Ashtaká [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in a conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting,

while passing urine or excreta. One shall not recite the Rig-Véda or the Yajur-Véda while the sound [of the chanting] of the Sáman [is audible], nor when a thunder-bolt falls, nor when an earth-quake happens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the Véda shall be stopped] for twenty-four hours. If the teacher dies [one shall not study the Véda] for three nights; and if teacher's son, pupil or wife [dies], during a day and a night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son.

Now they quote the following verses as an example:

An *A'cháryaya* is ten times more venerable than an *Upádhyáya*; the father, a hundred times more than the *A'cháryaya*; and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being

pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast.

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Véda] shall be forsaken. The wife must not take that husband, who, though not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man.

If the preceptor's preceptor is near he must be treated like the preceptor himself. The S'ruti says that, one must treat a teacher's son just as the teacher himself.

Scriptural works, raiments and food shall be accepted [as presents] by a Bráhmaṇa. Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]. If one meets aged men, infants, sick men, load-carriers, and persons riding on wheels, he must give way to each of the latter. If a king and a Snátaka meet, the king must make way for the Snátaka. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy—none of these is found wanting in the houses of good men.

CHAPTER XII.

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under

the ban of an imprecation, a eunuch, or by an out-cast must not be eaten ; nor that given by a miser, by one who has performed the initiatory rite of a S'rauta sacrifice, by one fettered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a S'udra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifices, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife], or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out whether bound or freed; food given by a multitude of men or by harlots should not be eaten.

Now they quote the following verses as an example :

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a S'udra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife.]

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusá* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example :

For the sake of a Guru (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body ; but he shall never satisfy himself (*i.e.*, convert to his own use) [with them].

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Véda*] that at a sacrifice extending over one thousand years Agastya went out to hunt. He had delicious cakes made with the meat

of beasts and fowls. They quote some verses made by Prajápati. Prajápati has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand.

Particularly a thief's food must not be eaten by one who has faith,* nor that given by a Brâhmaṇa, who sacrifices for many and initiates many.

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings.

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman.

Residue of food left by other persons than the preceptor must not be eaten, nor the residue of one's own meal and food sullied by leavings : nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking].

Now they quote the following verses by Prajápati, as an example :—

The deities created for Bráhmaṇas three instruments of purification, namely, ignorance, sprinkling them with water and commending [them] by word of mouth.

One shall not cast away the food, which, at a

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* There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition.

procession with images of deities, at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs.

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch.

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten.] ; but one may take it, if one likes, after pouring over it milk, curd and clarified butter.

Now they quote the following verses by Prajápati as an example :—

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin.

For eating garlic, onions, mushrooms, turnips, S'leshmâtaka, exudations from trees, red sap of trees flowing from incisions, food eaten by horses, dogs and crows, and leavings of a S'udra, a *Krichchháti Krichchha* [penance must be performed]. Elsewhere [the penance is ordained] by others for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten ; of

[domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which are mis-shaped like snakes; nor kine, Gavayas and Sharabhas, nor those that have not been [specially] mentioned. It is said in the Vájasaneya [Samhitá] that, the meat of] milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalavinka, the water-hen, the flamingo, the Brâhmaṇi duck, the Bhása, the crow, the blue pigeon, the osprey, the Châtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, those flying about at night, the wood-pecker, the sparrow, the Renlâtka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten].

CHAPTER XIII.

MAN,' formed of blood and semen, procceds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must live to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make

offerings in the middle of the house, reciting the Mahâ-vyâhriti, and take as a son, a not-remote kinsman, just the nearest among his relatives. But if a doubt arises about this remote kinsman, [the adopter] shall set him apart with a S'udra. It is said in the Veda that, through one he saves many. If after adoption, a son of one's *own loins* is born, [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kusa grass having tips with left foot and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred threads on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted.

Now they quote the following verses an an example :

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person.] He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or their fathers, may be read-mitted either after being pardoned, or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him, [reciting] " ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son.

CHAPTER XIV.

Now [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age.

There are three kinds of proofs, it is declared in the Smriti, which give title to a property, namely documents, witnesses, and possession ; [by these] an owner may recover his former property.

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (*i.e.* requires three kinds of evidence).* In a dispute about a house or a field reliance [may be placed on the evidence] of] neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations.

Now they quote the following verses as an example :

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* There is a difference of reading: Buhler has followed the Benares text and translated the passage thus: "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space "for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about." We have translated *Arthantareshu* as different interpretaions *i.e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Krishnapandit means "near pleasure-gardens and the like."

What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.]

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a S'rotriya.

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants originate crimes such as theft, robbery, murder etc,. Therefore let him question his servants beforehand.

Now about witnesses :

Persons, well-read in the S'ruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women ; twice-born persons shall be fitting [witnesses for] twice-born men ; S'udras for S'udras, and low castes for low castes.

Now they quote the following verses as an example :

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquor, nor what remains unpaid [on account] of a fine or toll.

Speak out, O witness, every thing truly; thy departed manes hang [in suspense depending on thy answer]; with the utterance of thy words they will rise [into heaven], or fall [into hell].

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsherd to beg food at the door of his enemy.

One kills five by [giving] false [evidence] about a maiden; one kills ten by [giving] false [evidence] about kine; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man.

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brâhmaṇa. These five falsehoods are not sinful.

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region.

CHAPTER XV.

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son.

It is said in the S'ruti that, endless are the regions for those, who have sons; there is no region for him, who has no son. There is a curse that men (*i.e.*, enemies) may have no male offspring. Through offspring Agni acquired immortality. In this there is the rule:

Through a son one conquers the world; through a grandson one acquires immortality; but through his son's grand-son he acquires the solar region.

There is a dispute [among the learned; some say] 'the son belongs to the husband of the wife; [and some say,] the son belongs to the begetter.'

They quote on both sides the following verses as an example:

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows; useless is the spending of his power.

[Some say,] 'vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring.

If amongst many begotten by one [father] one has a son, they all have offspring through that son, thus says the *Veda*.

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten [by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter.* A brotherless maiden comes back to her

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* This is a curious fact but the practice is still prevalent in Kashmira. Buhler quotes an historical incident from *Rajatarangini* " Where it is stated Kalyandevi, princess of Ganda, and wife of king Gayapida, was called by her father Kalyanamalla." He says in the same note:— " When I collated the passage with the help of a Kasmirian I was told that a certain Brahmana, still living in Srinagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine form Amirgu inorder to secure to himself through her the same spiritual benefits as if he had a son.

male ancestors ; returning she becomes their son. [There is a] verse :

" I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son."

The fourth is the son of a re-married woman. She is called *Punarbhu* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhu*, who leaving an impotent, outcast, or mad husband, or after the demise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father.

Now they quote the following verses as an example :

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grandfather gets a son through him ; he shall offer *pinda* and steal (inherit) the property [of his grand-father.]

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.*, six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Sunahs'epa. Harishchandra indeed was a king. He himself bought the son of Ajigarth by [giving him] young animals [and wealth.] The fourth is

the son himself arrived. This is explained by [the story of] Sunas'epa. Sunas'epa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses." Viswâmitra was the Hotri and he became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renounced by his father and mother, is received [as a son]. The sixth is the son of a S'udra woman. These six are kinsmen but not heirs.

Now they quote the following verses as an example :

These (*i. e.* the last-mentioned six sons) shall inherit the property of him, who has no heir belonging to the first-mentioned [six classes]. Now about the partition [of paternal property] amongst brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest ; black iron, the utensils and the furniture, to the middle-most. The daughter shall divide the nuptial presents of their mother. If a Brâhmaṇa has sons by wives of the Brâhmaṇa, Kshatriya and Vais'ya castes, the son of the Brâhmaṇa wife shall recieve three shares ; the son of the Kshatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour*] he shall get two shares. But those

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* Krishna pandit thinks that, the Sutra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kshatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband's estate"—Buhler.

who have entered a different order, those, who are eunuchs, insane and out-cast, shall recieve no share but [they] are entitled to maintenance.

The widow of an eunuch or mad man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Sraddha to her husband. Then her father, or her brother shall assemble his (*i e.*, deceased person's) preceptors, who taught him or officiated at his sacrifies and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the *muhurta*, sacred to Prajápati, like a husband, without dallying with her, and without abusing or ill-treating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste.

Now they quote as an example,

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband], destroys him, who gives her away, just

as the fee that is paid too late to the teacher [kills the pupil]

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. If she stays (in her father's house) after menstruating, sin visits the father.

As often as are the menstrual courses of a maiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo: such is the sacred law.

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone.

If a maiden has been carried away by force and not married with *Mantras*, she may be lawfully given away to another man. She is like a maiden.

If a damsel has merely been married, at the death of her husband, by *Mantras*, and if the marriage has not been consummated she may be married again.

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the Bráhmaṇa caste, who has issue, [shall wait] for five years; and one who has no issue, four years; the wife of a Kshatriya who has issue, five years; and one who has no issue, three years; a wife of the Vais'ya caste who has offspring, four years; and one who has none, two years; a wife of the S'udra caste who has offspring, three years; and who has none, one year. Of those who are connected [with her husband] by libations of water, funeral

cake, birth and by *gotra* (family), each preceding person is more preferable. But if a member of her family survives, she shall certainly not go to a stranger. The *Sapindas*, or those who are of the status of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Bráhmaṇa, for it is a dreadful poison.

They do not call poison, poison; the property of a Bráhmana is called poison. Poison kills only one man but the property of a Brâhmaṇa kills (him, who takes it), together with his sons and grandsons.

He should make it over to pious men, who are well versed in the three *Vedas*.

CHATER XVI.

THEY say that, the offspring of a S'udra by a Brâhmaṇa woman is a Chandâla. That of a Kshatriya by a Vais'ya woman is Anta-Vyavasâyin. That of a Vais'ya, by a Brâhmaṇa woman becomes a Rámaka.* [That of a Vaisya] by a Kshatriya woman [is called] Pukkasa. That begotten on a Bráhmaṇa woman by a Kshatriya becomes a S ıta. So [the learned] declare.

* Krishna Pundit, the commentator, reads *Romaka* for Ramaka This indicates, according to some, that the Hindus, of the period, to which the Vasistha Dharma Sashtra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption " On the other hand," says Buhler, " Romaka is a correction which would easily suggest itself to a Pundit, who was unable to find a parallel passage in which the word Ramaka occurs"

Now they quote the following verse as an example :

One may know by their deeds those, who have been born secretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct.

[Children] begotten by Bráhmaṇas, Kshatriyas and Vais'yas on women of the next lower, second lower and third lower castes become Nishâdas. [The son of a Bráhmaṇa] by a S'udra woman [is] a Parásava. They say that the condition of a Párasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *S'ava*. Some say that a S'udra is a corpse ; therefore, the Veda must not be recited near a S'udra.

Now they quote the following verses as an example from Yama-Gitá. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a S'udra.

One shall not give advice unto a S'udra, nor the residue of his food, nor [the residue of] the offerings [to the deities] ; nor shall he explain the sacred law to him, nor shall he order him to perform a religious rite.

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with that very man, into the dreadful hell [called] Asamvrita.

If ever a worm is produced in an wound [on his body] he shall purify himself by performing Prajâpatyam and give cow, gold and a raimant as sacrificial presents.

One, who has placed the sacred fire, shall never approach a S'udra woman ; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure.*

* The Bengal text is faulty.

CHAPIER XVII.

THE duty of a king is to protect all beings; by fulfilling it he attains success. Not to protect [them] is a source of fear; the learned have spoken of this rule. It is said [in the Veda] that a Brâhmaṇa priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varna) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place, time, the duties, learning etc., (of the delinquent) and the seat [of occurence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the S'ruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men, at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A S'rotriya is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an

extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms [across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests, places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the death of a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintenance. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or if they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him].

Now they quote the following verses of Manu as an example:

No duty is paid on a sum less than a Karshâpana; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on a S'rotriya, nor on a religious mendicant, nor on a religious sacrifice.

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast for one night; and the priest, for three nights. If an innocent man is punished [the

king shall perform] a *Krichchha* penance, and the priest [shall fast] for three nights.

Now they quote the following verses as an example :

The destroyer of a learned Brâhmaṇa throws his guilt on him, who takes his food ; an adulterous wife, on her husband ; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest] ; and a thief, on the king [who pardons him].

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous.

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws.

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and Yama is the authority (for this statement.)

Now they quote a verse proclaimed by Yama.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of Indra, and are always equal to Brâhma.

CHAPTER XVIII.

THERE is penance for a crime committed unwittingly ; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned ; the king corrects the evil-minded, but Yama, the son of Vivasvat, indeed punishes those, who commit sins secretly.

Of men one, who has slept at sun-rise, shall stand

during the day and recite Sávitri, and one, who has slept at sun-set, shall sit whole night [reciting the *Gáyatri.*]

One with deformed nails or black teeth shall perform a *Krihcchha* penance, extending over twelve days, and then again enter the domestic mode of life. Having performed a *Krichchha* penance for twelve days, one, whose younger brother has first married, may again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Krichchha* penance and an *Atikrichchha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Krichchha* penance for twelve [days and] nights, one, who has killed (*i.e.*, forgotten) Brahma (*i e.*, *Véda*, after being again initiated with the sacred thread, shall receive the Veda from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; where-ever he meets with an impediment there he shall stand till he dies; or having shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the Veda] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a Guru, one shall perform a *Krichchha* penance for a year. The same penance [is laid down] for taking food of a Chandâla, or of an out-cast. Afterwards initiation [must be performed once more] but the tonsure and the rest may be omitted.

Now they quote a verse from Manu as an example ;

The tonsure, [the wearing of] a sacred girdle, [the holding of a] staff and the begging of alms—these religious rites may be omitted on second initiative rites of the twice-born. Such [is the penance in respect of those,] drinking spirituous liquor and associating with eunuchs. If any twice-born person, conversant with the meaning [of the sacred literature], drinks water lying in a liquor-vessel, he shall, after drinking the juice of lotus, Udumvara, Bel, and Palása leaves, for three nights, attain to purification. For habitually drinking spirituous liquor, a twice-born person shall drink one [liquor] of the color of fire. We shall describe Bhrunahan (the destroyer of a learned Bráhmaṇa, or of an embryo.) He is called a Bhrunahan, who slays a Bráhmaṇa, or destroys an embryo [the sex of] which is unknown. The embryos of which the sex is unknown become males ; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned Bráhmaṇa shall kindle a fire, and offer [the following eight oblations,]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair ;' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin ;' the third, [by saying] 'I offer my blood to Death, I feed Death with my blood' ; the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh ;' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews ;' the sixth, [by saying] 'I offer my bones to Death, I feed Death with my bones ;' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of Bráhmaṇas, one shall cause oneself to be

slain in battle with one's face directed towards [the enemy.] It is declared in the Véda:—(A murderer), who is thrice undefeated, or is thrice defeated [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller.

Now they quote the following verses as an example:

By saying to an out-cast, "O thou, out-cast," or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely [charges any body with such an offence], his sin will be twice as great.

Likewise, having killed a Kshatriya, he shall perform a penance extending over eight years; for killing a Vais'ya, six years; for killing a S'udra, three. For slaying a Brâhmaṇa woman, who is an A'treyi, or a Kshatriya or Vais'ya engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] A'treyî. [The learned] say that, she, who has bathed after the menses, is an A'treyi; she too is called an A'treyi, who is descended from [the family of] Atri. By slaying a Kshatriya, by killing a Vais'ya, and by destroying a S'udra, [one shall perform penance] for a year. By robbing a Brâhmaṇa, one shall run with flying hair to the king, [declaring] "I am a thief, Sir, punish me." The king shall then give him a weapon made of Udumvara wood; with that weapon he shall kill himself. It is said in the Véda that, he becomes pure after death, or [the thief] shall shave off all his hair, smear his body with clarified butter, and cause himself to be burnt from the feet upwards in a fire of dry cow-dung. It is said in the Véda that, he becomes pure after death.

Now they quote the following verses as an example:

Hear, now, the limbs of those, who having committed various crimes died a long time ago and were afterwards re-born, are [marked].

A thief will have deformed nails, a slayer of Bráhmaṇas will suffer from white leprosy; a drinker of spirituous liquor will have black teeth, and a violator of his Guru's bed will suffer from bad skin.

Property obtained from the out-cast, after contracting alliances with them either by [teaching] the Véda, or by marriage, shall be relinquished. One shall not associate with such [men]. It is said in the Véda that, [he, who mixes with the out-cast], shall regain his purity by reciting the Samhitâ while proceeding in a northerly direction and fasting.

They quote the following verse as an example:

A sinner is freed from his sin by tormenting his body, by practising austerities, and by Vedic studies; he becomes also liberated by making gifts. This is said in the Véda.

CHAPTER XIX.

If a S'udra knows a Bráhmaṇa woman, [the king] shall cause the S'udra to be packed up in Virana grass and thrown into a fire. Having caused the head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and conducted along the high-road. It is said that, she becomes pure [thereby].

If a Vais'ya knows a Bráhmaṇa woman, [the king] shall cause the Vais'ya to be tied up with Lohita grass, and he shall throw him into a fire. Having caused the

head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a yellowish donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

If a Kshatriya knows a Brahmaṇa woman, [the king] shall cause the Kshatriya to be tied up with blades of Sara grass and shall throw him into a fire. Having caused the head of the Brahmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a white donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

A Vais'ya, [who commits lachery] with a Kshatriya woman, [shall be treated] in the same manner; so shall a S'udra [who holds incest] with a Kshatriya or a Vais'ya woman.

If [a wife] has been mentally faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After [the expiration of] three days, [the husband] shall offer eight hundred *Homas*, [reciting] the Sâvitri [and the Siras] Mantra, while she is immersed in water. It is said in the Veda that, she becomes pure [thereby].

THE END.

VISHNU SAMHITA'.

ORIGINAL TEXT

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

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VISHNU SAMHITA'.

CHAPTER I.

ON the expiration of the *Brahma* night,* and on the awakening of the lotus-sprung [deity,] Vishnu felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

[He] had the Vedas for his four feet, the sacrificial stake for his tusk, the sacrifice for his teeth, the *chiti*† for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

[He had] the day and night for his two divine eyes; the Vedângas, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the Sâman, for his roar. (4)

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

[He had] the Udgâtri [reciter of the Sâman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for

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* One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

† An oblong with quadiangular sides intended for a sacrifice.

his soul; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

[He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and *Pragvansha** for his body; he was effulgent and endued with various forms of initiation. (7)

[He had] the sacrificial presents for his heart, and [he was] great and full of Yoga and the great Mantras; [he had] Upâkarman (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

The various *chhandas* (metres) were his road; and the secret Upanishads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

Having raised her up, he placed her again in her own permanent place. The slayer of Madhu then placed waters in their proper divisions, *viz.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14).

* A sacrificial chamber of the same name.

He made seven Pátálas (nether regions) and seven worlds and sites for various islands and oceans. (15)

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Rishis, conversant with Religious Codes, the Vedas with all their Angas, the celestials, the Asuras, the Pishâchas, Uragas, Gandharvas, Yakshas, Rákshasas, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17).

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18)

Janárddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think " Who shall uphold me "? (19)

" Approaching Kas'yapa I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20)

Having so determined, that goddess, assuming the form of a woman, went to see Kas'yapa. Kas'yapa too saw her, (21)

[As having] eyes like petals of a blue lotus, a countenance like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jiva* flowers; (22)

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, drooping eye-lids, a conch-shell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indra's elephant, and brilliant like gold. (23—24)

[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25)

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26)

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27)

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28)

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, Kas'yapa adored [her]. (29)

[He] then said to her, "O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou, O noble lady, go to Janárddana, and he will particularly relate to thee the means of thy preservation. (30)

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (31)

Thus spoken to and adored by Kas'yapa, Earth, thereupon, repaired to the ocean of milk, for beholding Kes'ava. (32)

She saw there the ocean of ambrosia, beautiful like

the moon-beams, full of waves created by the wind, huge like a century of Himâlayas and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth ; (33—34)

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by Hari, living within her. And hence it was that she was carrying that huge body of great whiteness. (35)

[That ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (36)

Beholding that extensive [ocean], like unto the slough of the Sesha serpent, produced from the rows of foams* and filled with clusters of forests,† she saw there, inside it, the abode of Keshava, of boundless dimensions and prosperity. (37—38)

Therein [she] saw the slayer of Madhu, lying on the couch [made by the hood] of the Sesha [snake], whose lotus countenance was rendered hard to look at by the lustre of the gems, lying on the hood of Sesha. (39)

He was effulgent like unto a hundred moons and ten thousand suns ; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (40)

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by Lakshmi (Vishnu's consort) herself with her handsome

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* It means that the ocean was full of foam-crested waves.

† Perhaps the text means that there were many islands covered with forests in that ocean.

palms. He was being served on all sides by weapons assuming bodily forms. (41)

Having seen the slayer of Madhu possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying, (42)

" O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Vishnu, seeking the well-being of humanity. But who will sustain me now, O lord of deities?" Thus addressed by the goddess, the divine [Vishnu] gave vent to the [following] words :—(43—44)

" Persons, proficient in S'âstras, and conversant with the rules of conduct of various Varnas (castes) and A'sramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (45)

Thus accosted, Vasumati (earth) said to the God of gods :—" Do thou describe the eternal rules of conduct of [various] Varnas and A'sramas. I wish to hear of them from thee. Thou art my supreme refuge. (46)

" Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nârâyana, O lord of the universe, O holder of conch-shell and discus. (47)

" O lotus-navelled deity, O Hrishikesha, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn ; (48)

" O dreadful Boar,* O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest ; (49)

* This refers to the Boar incarnation of Vishnu described in the beginning of the chapter.

O body, O soul, O lord of the worlds, O thou living within waters, O Mantra, O carrier of Mantras, O thou who cannot be meditated upon, O thou of the form of Vedas and Vedângas ; (50)

O thou, the creator and destroyer of the entire universe, O thou conversant with all the forms of religion, O thou having virtue for thy form, O root of virtue, O giver of boons ; (51)

O Vishwaksena, O thou immortal, O thou of the form of the ether, O destroyer of Madhukaitabha, O thou greater than the space, O incomprehensible, O all, O giver of fearlessness unto all ; (52)

O thou adorable unto all, O sinless one, O thou, the delighter of life, O eternal, O creator of the universe, O delighter of the universe, O thou, the refuge of consciousness, O thou devoid of action ; (53)

O thou having seven heads, O lord of sacrifices, O great soul, O eternal, O undecaying, O thou the cause of the action of atoms, O thou who art fond of votaries, O Sanctifier ; (54)

Thou art the refuge of all the deities ; thou art the refuge of Brahmavâdins ; thou art the refuge, O Supreme Soul, of all those who are possessed of spiritual knowledge. (55)

I bow unto thee, O lord of the universe, [who art] certain, the lord of speech, the lord [of all], the benefactor of the Vedas and Brâhmanas, invincible, the source of wealth, the giver of wealth ; (56)

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vâsudeva, great-seated, lotus-eyed and undecaying ; (57)

Who art the preceptor of the celestials and Asuras,

the omnipresent lord, the master of all creations, who art of the universal form, four-armed and the creator of the creators of the universe. (58)

O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varnas, together with the esoteric meanings of the conduct of all the orders and their abridgments." (59)

Thus spoken to, the lord of the deities again said to Earth:—" Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and clever men, who will sustain thee. O thou of beautiful thighs, do thou sit on this most excellent golden throne. (60—61)

Seated at ease, do thou listen to me as I describe the religious duties." The Earth then listened to the duties described by Vishnu. (62)

CHAPTER II.

THE Bráhmanas, Kshatriyas, Vais'yas and S'udras are the four Varnas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with Mantras. (3) Their duties:——to teach [is the duty] of the Bráhmanas; to use weapons is always the duty of the Kshatriya; to tend cattle [is the duty of] a Vais'ya; to serve the twice-born [is the duty of] a S'udra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

Now about their means of sustenance:—To officiate at sacrifices and to accept presents [are the means of

livelihood] of a Bráhmana ; to protect the earth is that of a Kshatriya ; agriculture, tending cattle, trade, usury and collecting seeds [are those of] a Vais'ya ; all the arts [are those of] a S'udra. (5) In times of difficulty the inferior callings [may be pursued by higher castes.] (6)

Forgiveness, truthfulness, self-control, purity, charity, restraint of senses, asbtention from injury, service of the elders, journeying on pilgrimage, mercy, simplicity, absence of avarice, adoration of the deities and Bráhmanas, and renunciation of envy are spoken of as the general duties (of all). (7—8)

CHAPTER III.

NOW about the duties of the king. (1) To protect the subject, and to establish the various castes and orders in their respective duties [are his duties]. (2) The king shall live in a country, which abounds in forests, which is beneficial to the animals, which is full of corn, and which is largely peopled by Vais'yas and S'udras. (3) There he shall live in one of these forts, namely, sandy fort, human fort, earthen fort, watery fort, woody fort, and mountainous fort. (4) There he shall create governors of villages, governors of ten villages, governors of a hundred villages and governors of provinces. (5) The Governor of the village shall suppress the crimes of the village. (6) [If himself] unable, he shall communicate it to the Governor of ten villages (7) If he is unable, [he shall] communicate it to the Governor of a hundred villages. If he is unable, he shall communicate it to the Governor of the

Province. The Governor of the Province must suppress the crime by all means. (8) [The king] shall appoint trust-worthy agents in mines, in the collection of taxes, and in forests abounding in elephants. In religious rites [he shall engage] religious men; clever men, in monetary transactions; heroes, in conducting battles; dreadful men, in dreadful affairs; and eunuchs, in [the protection of] women. (9)

Every year, he shall collect from his subjects, as revenue, one sixth of the paddy; similarly, in respect of all food grain; (10) two per cent on animals, gold and clothes; (11) one sixth of meat, honey, clarified butter, medicinal herbs, scents, flowers, fruits, timbers, leaves, deer-skins, earthen vessels (baked), unbaked earthen vessels, and bamboo works. (12) He shall not collect revenue from Brāhmanas, for they give virtue as tax unto the king. (13) The king takes one sixth share of the virtue and iniquity of all his subjects. (14) He shall collect one tenth [of the profit] of indigenous articles as duty, and one twentieth of that on imported articles. (15) He shall confiscate all goods, if one evades [payment] at the place where duty is collected. (16)

The artizans, those who live by handi-craft, and the S'udras shall do one work for the king, every month. (17) The master, ministers, forts, treasury, army, kingdom and allies form *Prakriti* [in the aggregate]. [The king shall] kill him, who obstructs all [or one] of these. (18—19) He shall keep spies, as his eyes, in his own kingdom, as well as in those of others. (20) He shall adore the pious. (21) He shall destroy the wicked (22)

He shall apply, in proper times and to proper persons, [the measures of] conciliation, dissension, bribe and punishment—to [kings who are] enemies, to friends, [to

those who are] neither friends nor foes, and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] Chaitra (March) or Agraháyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the established laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

Those, who are killed for protecting kine, Bráhmanas, King, friends, wealth, wives or their lives, enjoy the celestial region ; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not erradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking (32) He shall not demolish the forts or gate-ways [of a newly-acquired kingdom]. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35) Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the Bráhmanas, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a Bráhmana may himself appropriate all. (37) A Kshatriya shall make over to the king one fourth, to the Bráhmanas one fourth, and shall himself take the half. (38) A Vais'ya shall make over one

fourth to the king, half to the Bráhmanas, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a S'udra shall make over to the king five parts, to the Bráhmanas another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

Even from what is hidden by one's-self, [all the other castes], except the Bráhmanas, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48) He shall elect as a priest one, who is well-versed in the Vedas, History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned Bráhmanas, he himself shall look after the administration of justice. (50) Or he shall appoint a Bráhmana in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his councillors. (52) In all his works, the king is under

those, who make prognostication of the year. (53) The king shall always adore the deities and the Bráhmanas. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no Bráhmana shall live hungry; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the Bráhmanas. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58) He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the Bráhmanas. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

He shall mete out just punishment in his own kingdom, and administer harsh chastisement unto the enemies [so long they are not subdued]. He shall be

open-minded unto his friends and forgiving unto the Bráhmanas. (68)

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world and becomes glorious in the celestial region, after death. (70)

CHAPTER IV.

THE dust that is seen in the solar rays passing through a latticed window is known as *Trasarenu*. (1) Eight *Trasarenus* make one *likshâ*. (2) Three of them make one *Râja-sarshapa* (3) Three of them make one *Gaura-sarshapa*. (4) Six of them [make] one *Yavah*. (5) Three of them make one *Krishmalam*; (6) five of them, one *Mâsha*. (7) Twelve of them make one *akshârdha*. (8) One *akshârdha* and four *Mâshas* [make] one *Suvarna*. (9) Four *Suvarnas* [make] one *Nishka*. (10) Two *Krishmalas* of equal weight make one *Rupyamâshaka*. (11) Sixteen of them [make] one *Dharana*. (12) One *Karsha* of copper is called *Kârshapana*. (13) Two hundred and fifty *panas* make one *prathama* (first) *Sahasa*; the middle is known to consist of five hundred and the best of a thousand [*panas*] (14)

CHAPTER V.

All the Mahápátakins (great sinners), save the Bráhmanas, are subject to capital punishment. (1) There is no corporeal punishment for a Bráhmana. (2) [The king shall] banish a Bráhmana from his own country after having marked his limb. (3) In case of a Bráhmanicide, a headless figure shall be painted on his forehead. (4) For drinking spirituous liquor, the emblem of wine [shall be painted]; (5) in theft, a dog; (6) in violating a preceptor's bed, the female organ. (7) In any other crime deserving a capital punishment, [the king] shall banish him without confiscating his wealth and inflicting any bodily punishment. (8) The king shall destroy those, who govern unjustly or fraudulently, those who make forged documents, those who administer poison, the incendiaries, the robbers, and the murderers of women, children and men; (9—11) those, who pilfer rice, more than ten pitchers in quantity; (12) those who steal gold, silver, etc., of more than one hundred *palas* in weight; (13) those, who without being born in a royal family, desire for a kingdom; (14) those, who break down bridges; (15) Those who give shelter and food to robbers, (16) except when the king is unable [to suppress them]; (17) those women who are not under the control of their husbands and those who commit adultery. (18) [The king] shall cut off that limb of an inferior caste with which he strikes the body of a superior one. (19) If one (*i.e.*, a low-caste man) sits on the same seat [with a superior caste] he, having his hip branded, shall be banished. (20) If he spits, his lips shall be cut off. (21) If he passes wind, his buttocks shall be cut off. (22) If he villifies, his

tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (25—24) If one recites another's name and caste with a malicious intention, a rod, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country, caste and deeds, shall be fined two hundred *panas.* (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kârshapanas.* (27) By vilifying elders, [one shall be fined] a hundred *Kârshapanas.* (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying Bráhmanas, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kârshapana.* (33)

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *panas.* (35) By vilifying an inferior caste, [one] shall be fined six *panas.* (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kârshapanas.* (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is the penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of]

a hundred *Karsha panas.* (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Karsha panas.* (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Karsha panas.* (52) The killer of birds and fishes shall be fined ten *Karsha panas.* (53) The killer worms shall be fined one *Karsha panam.* (54) The hewer of fruit-bearing trees shall be punished with the highest fine; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Karsha panas.* (57) The destroyer of grass [shall be fined] one [*Karsha panam.*] (58) They shall all have to pay compensation to the owners. (59) For striking [another] with hand [one shall be fined] ten *Karsha panas.* (60) [For striking another] with foot, [he shall be fined] twenty *Karsha panas.*] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *panas.* (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *panas.* (66) If with blood, [the fine shall be] sixty-four [*panas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth,

and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i. e.*, pull out both his eyes). (72) Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81)

A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, is the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, butter-milk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey, a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Krishmalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits.

(86) The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal to the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Karshapanas*. (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another Brâhmana by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take one's meals, one shall [pay a fine of a gold Mâsha] and give double the quantity of the food to the inviter. (96) One, who contaminates a Brâhmana by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that takes away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a Kshatriya. (100) Half [of the latter is the fine] for contaminating a Vais'ya. (101) The lowest fine [is for] contaminating a S'udra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103) One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-reservoir, shall be fined a hundred *panas*. (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in

another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious articles in another's house [one shall pay a fine of] a hundred *panas*. (109) He who conceals (*i.e.*, *misappropriates*) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111)

Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds S'udra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *panas* is the penalty for witnesses in a dispute between a father and a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120) [The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is the penalty for] those, who boycott commodities of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who, after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *panas*. (127) For not taking

delivery of a purchased article, the purchaser shall have to suffer the loss, [if the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be confiscated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duty on land-born commodities, one shall be punished] [with a fine of] ten *panas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134) The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed, to its owner. (137) One, milching [a cow], without) the permission of its owner, shall pay a fine of twenty-five *Karshapanas*. (138)

If a bufallo destroys corn, its keeper shall be punished with [a fine of] eight *Máshas*. (139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a] horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142). Half of that [is for[a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road, in a village, or in an enclosed pasture land.

(146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a higher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. (151) If a servant gives up his service before the termination of the full period of contract, he shall have to refund the entire money [paid to him]. (152) He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *panas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162 [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with [him, shall be made to return it to the owner with interest. (164) And he shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally

punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167) One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine. (171)

[By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on bribes. (176) He, who takes per force from another a plot of land, measuring a *go-charma*, and gives it away, shall be killed. (177) If it is less than that, he shall be punished with a fine of sixteen gold coins. (178) Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocharma*. (179)

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180) If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181) The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182) Even in the absence of any written

document, the fourth generation shall obtain what had been legally in the possession of three generations. (183) For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184) Without any consideration whatsoever, one may slay his precepter, a boy, an old man, or a Bráhmana greatly read in the S'ruti, if he approaches him with a view to kill him. (185) A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186 One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an *Atharvan* rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *A'tatâyins*. [Besides these], those, who destroy fame, wealth and religious rites, [are also called *A'tatâyins*.] (187—188) O Dharani, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189) In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the Brahmanas, shall administer punishment. (190) He, who lets go a person, who deserves punishment, shal bear double penalty; and similarly, that wretch of a man, who punishes one who does not deserve any punishment. (191) That king is entitled to go to the region of Indra, in whose city there is no thief, no adulterer, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)

CHAPTER VI.

A CREDITOR shall take from the borrower the entire amount of the money *i.e*, capital lent by him. (1) Every month, according to the order of caste, [he shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interest as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor] (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the [said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11) That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anything when [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the

creditor goes to the king and proves the loan, the debtor shall pay one twentieth part [to the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *viz.*, written document, writer, and affirmation on oath (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a witten document is entered, it shall be torn off. (25) when a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27) Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contracted by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family (34) [One shall pay] the paternal debt [from the property] of one's brothers, living jointly. (35) And if partitioned, they shall pay [the debt] proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers, washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family. (38) Any debt contracted for the maintenance of the members of a family should be paid by any member. (39)* The husband or sons shall

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* See Yájnawalkya, Chapter II, Sloka 54.

not pay a debt contracted by a woman. If having taken a loan with a promise, " I shall repay it as such [*i.e.* the capital only] tomorrow," one does not repay it out of avarice, [the creditor] shall get the interest. (40)

Surety is sanctioned in *Darsana* (presentation,) *pratyaya* (creating confidence) and *Dâna* (giving.) The first two sureties, if their statements prove false, must be compelled to repay the money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41) If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42) A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

CHAPTER VII.

NOW there are three classes of written documents (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2). A *Râjasâkshika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written 'at any place, and by any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) A document] written in one's own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid] (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural

weakness [old age] etc., or bad deeds is not vaild even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent on another, by an insane person, or by one terrorized or beaten. (10) [A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11) A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12) In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own hand-writing or mark. (13)

CHAPTER VIII.

NOW about those, who [can not be cited as witnesses.] (1) The king, a S'rotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one whose blemishes have been found out, and those who help [the transactors shall never be cited as witnesses.] (3) He, who, without being cited as a witness, speaks something, [is not to be treated as a witness.] (4) So

is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined.* (6)

Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those who celebrate sacrifices, those who are engaged in ascetic austerities, those who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses. (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as a witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiff's party be weak then those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen or heard [a thing] directly. (13) The witnesses are purified by truth. (14) In a case which involves the death of a Brahmachârin [he is purified] by untruth.† (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kushmânda Mantras*. (16) By fasting for a day a S'udra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath

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* *i.e.*, no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

† The purport of the sloka is :—In a case where by speaking truth a Brahmachârin is killed, a witness may speak untruth.

[the Judge] shall question [them.] (19) He shall] accost a Brâhmana [saying] "say." (20) [He shall ask] a Kshatriya [saying,] "Tell the truth." (21) [He shall ask] a Vais'ya [to swear by] cow, seeds and gold.* (22) and ask] a S'udra [to swear by] heinous crimes.† (23) The regions, which are for the *Mahâpâtakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35)

A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36)

Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37) He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38) If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments, and of the foremost of the twice-born ones if they are equally accomplished. (39)

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* *i.e.*, Cow, seed, and gold will yield nothing for him, if he speaks falsehood. This is an oath intended to terrorize a Vais'ya.

† The Judge shall put the threat before a S'udra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.

In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. (40)

CHAPTER IX.

NOW about the administering of oath. (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure. (2)

In cases of mortgage and theft [the oath] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Krishmala*, a *S'udra* shall be made to take oath with a *Durvâ* in his hand; (5) if it is less than two *Krishmalas*, with sesame in his hands; (6) if less than three *Krishmalas*, with silver in his hand; (7) if less than four *Krishmalas*, with gold in his hands; (8) if less than five *Krishmalas*, with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a S'udra shall be given a *Kosha* (ordeal). (10) If it is more than that, *Tulâ* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a Vais'ya shall be made to take an oath. (12) If it is three-fold a Kshatriya [shall be made to talk an oath]. (13) If it is four-fold a Brâhmaṇa shall be made to go through a *Kosha* (ordeal). (14) [None] shall give a Brâhmaṇa a *Kosha* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a Brâhmaṇa shall be made to go through an ordeal. (16) In the place of an

ordeal a Brâhmana [shall take an oath] with earth, raised by a plough, in his hands. (17) Even if the value be less, a person, who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character, [shall not be made to take oaths. (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even if he undertakes to be punished in case of the charge not being proved. (22) *Tulâ* or the ordeal of weight shall be administered to women, Brâhmanas, to those of defective limbs and to weak and diseased persons. (23) That *Tulâ* shall not take place when the wind blows (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy, to one suffering from Pittam and a Brâhmana. (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afflicted with phlegm, to the timid, to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during Hemanta and Sisira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence. (32) [The judge] shall summon the defendant at sun-rise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and Brâhmanas. (33)

CHAPTER X.

Now about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of goldsmiths or braziers should make it equal on both sides. (4) [They shall] put the person [accused] into one scale and a stone or some other [article] of the same weight into the other. (5) The equivalent and the man having been equally weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

The places, which are ordained in the Smriti for the murderers of Brâhmaṇas, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

Thou, O balance, art called Dharma (justice or equity). Thou, O *Dhâta* (ordainer), knowest what mortals do not comprehend. (10)

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge shoud be so very positive as to arrive at a just determination. (13)

CHAPTER XI.

Now about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

A man, whose hands are burnt in any place, shall be considered guilty ; but if they remain wholly unburnt, he shall be declared innocent. (8)

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any mark] ; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (12)

CHAPTER XII.

NOW about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantrams*, he shall enter it, which will be navel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive into it. (3) Directly another man must shoot an arrow from a bow, which must be neither too strong nor too weak. (4) Another man shall fetch it speedily. (5)

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

CHAPTER XIII.

NOW about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the Sringa plants, which grow on the Himalayas. (3) Of this [the judge] shall give seven grains, mixed with clarified butter, to the accused. (4)

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

CHAPTER XIV.

Now about [the ordeal] by *Kosha* (sacred libation). (1) Having invoked the dreadful deities, [one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3) Know him to be guilty to whom any calamity* happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilt by an ordeal. (4—5)

CHAPTER XV.

Now there are twelve kinds of sons. (1) The first is the son of the body, *i.e.,* he who is begotten (by the husband) himself on his own lawfully married wife. (2) The second is the son of the soil (wife) *i.e.*, one begotten† on her by an appointed kinsman, allied by

* Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

† We have followed the Text *byotpaditah* which the commentator Nanda Pundit has followed. Some manuscripts read *Kotpaditah*, "begotten by a kinsman." The commentator parapharases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Rishi ancestors as he; on failure of him by a member of the higher caste *i.e.* a Bráhmana."

funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called *punarbhu* (twice-married). (8) She too is also called *punarbhu*, who, though not legally married more than once, has lived with another [before her marriage]. (9) The *Kânina* or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards] (12) The son who is born secretly in the house is the sixth (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth (20) He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelfth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried

(sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurable diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents were outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to be supported by those, who inherit the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.* (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations (42) Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by Swayambhu himself (43)

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

No distinction is made in this world between the son of a daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

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* He must offer funeral oblations to all of them.

CHAPTER XVI.

SONS [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a S'udra by a Vaisya woman is named *A'yogava* (4) Pukkasa and Mâgadha are sons of a Vaisya and S'udra respectively by a Kshaitrya woman. (5) The Chaṇdâla, Vaidehaka and Suta are the sons of a Sudra, Vais'ya and Kshatriya respectively by a Brâhmaṇa woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) Hunting is the means of support in] the case of Pukkasas. (9) Eulogy is that of the Mâgadhas (10) The excution of criminals is that of the Chaṇdâlas. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The Chaṇdâlas must live at the outskirt of a village and put on the mantles of the dead. This is what distinguishes them [from other castes] (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

To relinquish life, without any consideration for reward, in order to save a Brâhmaṇa or a cow, or for

the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

CHAPTER XVII.

If a father makes a partition with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grandfather the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her to his daughter (5); on failure of her to his father; (6) On failure of him to his mother; (7) On failure of her to his brother; (8) On failure of him to his brother's son; (9) On failure of him to *Vandhus**; (10) On failure of them to *Sakalyas*†; (11) On failure of them to a fellow-student. (12) Failuring him it goes to the king with the exception of a Brâhmaṇa's which goes to other Brâhmaṇas. (13—14) The preceptor shall take the property of a hermit [deceased]; (15) Or his pupil [may take it]. (16)

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deseased [without any issue] and shall deliver it [to a son subsequently] born. (17) What has been presented to her, on her husband's marriage with another woman, what has been given to her by her

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* Relations allied by funeral oblations. The commentator says the property goes first to the *Sapindas* on the father's side.

† Distant Kinsmen beginning with the fifth in descent and ascent.

kindred, as well as her fee* or gratuity, or what has been given to her after marriage are called woman's property (Stridhan). (18) If a woman, married according to the four rites beginning with Bráhma, dies without any issue, [her property] goes to her husband. (19) If she is married according to the remaining [interdicted] modes, her father shall inherit [her property]. (20) If she dies leaving children, in every case, her property goes to her daughter. (21) The heirs shall not divide the ornaments, which a woman wears when her husband is alive. If they divide them, they shall be out-casted. (22) Shareholders, descended from different fathers, shall adjust their shares according to their fathers'. Each shall take the share due to his father and no other. (23)

CHAPTER XVIII.

If a Bráhmana has sons begotten on wives of the four castes, they shall divide the ancestral property into ten parts. (1) Of these, the son of the Bráhmana wife shall take four; (2) the son of the Kshatriya wife, three; (3) the son of the Vais'ya wife, two; (4) and the son of the S'udra wife, one. (5) Again if there be three sons of a Bráhmana, but no son by a S'udra (wife), they shall divide the property into nine parts. (6) They shall take, each in order of their castes, as their shares, four, three, and two parts of the whole respectively. (7) [If there are three sons by wives of different castes, but] no Vai'sya among them, they shall divide the

* The text has *Sulka*. *Sulka*, "fee" means the value of a property made over to her by her husband or the fee paid by the bridegroom.

property into eight parts and take four, three and one par' respectively. (8) If there is no [son by the] ..iya [wife] they shall divide the property into .. 1 parts and take four, two and one part respec-... (9) If there is no Bráhmana [son], they shall ...de it into six parts, and take three parts, two parts d one part respectively. (10) The same division ..all take place], if there are sons of a Kshatriya by Kshatriya, a Vais'ya and a S'udra wife. (11) Again .. there be a Bráhmana and a Kshatriya son of a Bráhmana, they shall divide the property into seven parts. Of these the Bráhmana son shall take four. (12) The Kshatriya son [shall take] three. (13) And if there be a Bráhmana and a Vais'ya son of a Bráhmana, they shall divide the property into six parts; and of these the Bráhmana shall take four. (14) The Vais'ya [shall t ke] two. (15) And if there be a Bráhmana and a S ..ra son of a Bráhmana, they shall divide the property .to five parts. (16) Of these the Bráhmana shall take ..r parts. (17) The S'udra [shall take] one. (18) If .. be two sons of a Bráhmana or a Kshatriya, and one be of the Kshatriya and the other of the Vais'ya ..., they shall divide the property into five parts. (19) .h- Kshatriya shall take three. (20) The Vais'ya [shall ake two.] (21) If there be two sons of a Bráhmana .r a Kshatriya, and if one be a Kshatriya and the other a S'udra by caste, they shall divide the property into four parts. (22) Of these the Kshatriya shall take three. (23) The S'udra [shall take] one. (24) Again if there be two sons of a Bráhmana, Kshatriya, or Vais'ya and the one be a Vais'ya and the other a S'udra by caste they shall divide the property into three parts. (25) Of these the Vais'ya shall take two parts. (26) The S'udra [shall take] one. (27) If a

Bráhmana has only one son, provided if he be a Bráhmana, Kshatriya or Vais'ya, he shall inherit the entire property. (28) [The same law holds good] when a Kshatriya has [one only son, who is] either a Kshatriya or a Vais'ya. (29) [The same is the law] when a Vais'ya has [an only son who is] a Vais'ya. (30) A S'udra [son] shall be the sole heir of a] S'udra [father]. (31) A S'udra, who is the only son of a father of a twice-born caste, shall inherit half his property. (32) The half shall meet with the same fate (*i.e.*) succession, as that of the property of a sonless person. (33) Mothers are entitled to shares proportionate to their son's shares. (34) And so are the unmarried daughters. (35) Sons of the same caste are entitled to equal shares. (36) An additional share (*i.e.*, one-twentieth part) shall be given to the eldest for his honor. (37) If there are two sons by a Bráhmana wife and one son by a S'udra wife, the property shall be divided into nine parts; of these the two Bráhmana sons shall take eight parts and the S'udra son one part. (38) If there are two sons by a S'udra and one by a Bráhmana wife, the property shall be divided into six parts, of these the Bráhmana son shall take four parts and the two S'udra sons together shall take two parts. (39) In this order the division of property shall take place elsewhere. (40)

If (brothers), who after a previous partition of the property live again as members of a joint family, should make a second partition, the shares must be equal in that case, and the eldest has no right to an additional share. (41)

What one (*i.e.*, a brother) shall acquire by his own labour without destroying the paternal property he is not bound to give up (to his other brothers), if he does not wish it, for it is an acquisition made by himself. (42)

If a man recovers what could not be recovered before by his father, he shall not divide it, for it is a self-acquired property, with his sons unless by his own free will. (43)

Raiment, written documents,* ornaments, prepared food, water, females (slaves), gain and security preserving the old and acquiring the new (not previously obtained),† pasture-ground‡ and a book are not divisible. (44)

CHAPTER XIX.

ONE shall not allow the dead body of a twice-born person to be carried by a S'udra. (1) Nor [that of a] S'udra by a twice-born person. (2) The sons shall carry [the dead body of their] father or mother. (3) The S'udras [shall never carry the dead body of a] twice-born one even if he be their father. (4) The Bráhmaṇas, who carry [the dead body of] a Brâhmaṇa who has no relatives, attain to the celestial region. (5)

Having carried a dead relative and burnt it, [the corpse-bearers] shall walk round the funeral pyre from left to right and then plunge into water with their clothes on. (6) Then having offered a libation of water to the deceased they shall place one ball of rice on blades of Kusa grass. (7) Then having changed their clothes they must bite Nimva leaves between their teeth, and

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* The text has a *Patre*, Jolly has translated it vehicle.

† The text has *Yogakshema* which Jolly has translated as "property destined for pious uses or sacrifices."

‡ The text is *Prákara*—The commentator Nanda explains it as "a path leading to or from a house."

having stepped upon the stone placed on the thresh-hold they shall enter the house. (8) They must then throw unbroken grains into the fire. (9) On the fourth day they must collect the bones. (10) They must throw them into the water of the Ganges. (11) As many bones of a person shall exist in the water of the Ganges so many thousands of years he shall reside in the celestial region. (12) As long the period of impurity lasts so long they shall offer a libation of water and a ball of rice [to the deceased.] (13) They shall take food brought or obtained unsolicited. (14) They must not eat meat. (15) They shall sleep on the ground. (16) They shall sleep separately. (17) After the termination of the period of impurity they must walk out of the village, have their beards shaved, and having cleansed themselves with a paste of sesamum or with a paste of mustard seed, they must change their clothes and re-enter the house. (18) Thereupon having performed there a propitiatory rite they shall adore the Brâhmaṇas. (19) The Devas are invisible deities and the Brâhmaṇas are visible deities. (20) The Brâhmaṇas uphold the world (21) By the favour of the Brâhmaṇas, Devatâs reside in the Div (celestial region). (22) A word uttered by a Brâhmaṇa never becomes false. (23)

The Devas shall welcome what the Brâhmaṇas, when best pleased, shall pronounce. The visible deities being pleased, the invisible deities shall also become pleased. (24)

O Earth, liked by my mind, I shall now recite to thee the speeches with which persons, endued with the *Sattwa guna*, shall address the mourners, who lament the loss of a relative. (25)

CHAPTER XX.

THE northern progress of the Sun is a day of the Devas. (1) The southern progress is their night. (2) A year [with them] is a day and night. (3) Thirty such form a month. (4) Twelve such months form a year. (5) Twelve hundred years of the Devas are a Kaliyuga. (6) Twice as many [form] a Dwâpara. (7) Thrice as many [form]a Tretâ. (8) Four times as many form a Krita Yuga. (9) Twelve thousand years constitute a *Chaturyuga* (a period of four Yugas.) (10) Seventy-one *Chaturyugas* make one *Manwantara* (period of a Manu). (11) A thousand *Chaturyugas* make one *Kalpa*. (12) That is the day of the grand-father (Brahmâ). (13) His night is of the same duration. (14) A hundred years formed by such calculation of days and nights, months and years, constitute the age of one Brahman. (15) A day of Purusha is equal in duration to the age of one Brahman. (16) At its termination Mahâ-kalpa [is over]. (17) Of the same duration is the night [following it.] (18) No enumeration is possible of the nights and days of Purusha that have gone by. (19) And so are the future ones. (20) Time is without beginning or end. (21) Thus in this Kâla (time) in which there is nothing to rest on and which is rolling on eternally I see nothing which is, in the least, stable. (22)

The sands in the Ganges and the streams of water, when Indra pours down rain, may be counted but not the number of Grand-fathers (Brahmâ) who have passed away in this world. (23)

In each Kalpa, fourteen chiefs of the Suras meet with destruction, as many kings and fourteen Manus. (24)

Many thousands of Indras and hundred thousands of Daitya chiefs have been destroyed by Time, what to speak of human beings? (25)

Many royal Rishis, all renowned for their virtues, many Devas and Brahmarshis have been destroyed by Time. (26)

Those, who are capable of creating and annihilating this world, are destroyed by time, and therefore Time is powerful. (27)

Every creature is seized upon by Time and carried to the other world. Every creature is subject to its [pristine] actions. Why therefore is bewailing on its death? (28)

One, who is born, is sure to die, and one who is dead, is sure to be born again. This is inevitable, and no companion can follow a man (after death). (29)

Those, who mourn, cannot do any good to the dead. Therefore [the relatives] should not weep, but perform the obsequial rites to the best of their power. (30)

Both good and bad actions will follow one like associates (after death). Of what use is it then to him whether his relatives mourn for him or not? (31)

His relatives remaining in a state of impurity, the departed spirit finds no rest and returns to visit (them) who should offer him funeral cakes and watery libations. (32)

Till the *Sapindikaranam* (S'ráddha) is not performed, the deceased remains a disembodied spirit. Give rice and a jar of water to the man, who has gone to the region of disembodied spirits. (33)

Having gone to the region of the *Pitris*, he enjoys what [is offered] in a S'ráddha in the shape of a Swáhá (celestial food); offer S'ráddha therefore to him, who has gone to the region of the *Pitris*. (34)

Whether he has become a Deva, or remains in hell, or has entered the body of an animal or of a human

being, he will receive the S'ráddha offered to him by his relatives. (35)

The dead person and the performer of the S'ráddha are forsooth benefitted by the performance thereof; renouncing useless sorrow, always perform therefore the S'râddha. (36)

This should always be done by the relatives of the deceased; by mourning a man will benefit neither himself nor the dead. (37)

Having seen this world shorn of friends who can be relied on in difficulty and that one's relations are dying, choose, O ye men, virtue, as your only companion. (38)

Even if he were to die with him, a relative cannot follow a dead man, all, save his wife, are prohibited from following the paths of Yama. (39)

Virtue alone follows him wherever he goes. Therefore always practise virtue in this worthless world of men. (40)

One shall perform to-day what should be done to-morrow and the afternoon's work in the fore-noon; for death will never wait whether one has done it or not. (41)

As a she-wolf carries away a lamb, so death, all on a sudden, carries away a person whether his mind is fixed upon his field or shop, or house or his mind is engrossed by some other object. (42)

No one is a favourite with Kála (Time), nor is it a friend of any one; on the expiration of the effect of his former deeds, producing this life, it forcibly carries away a man. (43)

Even if pierced by a hundred arrows one shall not die before the appointed time comes, even when touched by a blade of Kusá he shall die when the time comes. (44)

Neither medicines, nor *Mantrams,* nor offerings to the sacred fire, nor the recitation of prayers will save a man, who is possessed by death or decrepitude. (45)

An imminent evil cannot be averted even by a hundred precautions. Why should you then lament? (46)

Even as a calf recognizes its mother among a thousand cows so a pristine deed is sure to find out its perpetrator. (47)

Of creatures the beginning is unknown, the middle is known, and the end is again unknown. Why should you then complain? (48)

As the body of an embodied being passes through infancy, youth, and old age so is its attainment of another body; considerate men are not stupefied in this matter. (49)

As one renounces an old cloth before one wears a new cloth so an embodied man puts on a new body according to his pristine deeds. (50)

Weapons do not cut It; fire does not burn It; water does not moist It, and wind does not dry It. (51)

It is said that It is not to be cut, not to be burnt, not to be moistened, and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable. Therefore, knowing it as such, you should not grieve. (52—53)

CHAPTER XXI.

NOW on the expiration of the period of impurity a person shall bathe himself properly, wash his hands and feet properly, and rinse his mouth properly; then having adored Brâhmaṇas, who have similarly [cleansed

themselves], seated with their faces directed towards the north, and propitiated with perfumes, garlands, raiments and ornaments, he shall feed them. (1) At the Ekoddishta* one shall alter the Mantras so as to refer to one person. (2) Near the residue of the food [left by the Brâhmanas], one shall place a funeral cake, calling out his (*i e.*, deceased person's) name and family. (3) The Brâhmanas having taken food and been adored (honoured) with presents, one shall offer imperishable water to them, after having called out the name and family of the deceased, he shall then dig three trenches, each four fingers in breadth, their distance between one another and their depth also measuring the same, and their length reaching up to one Vitasti (twelve fingers). (4) Near the trenches he shall place three fires, and having added fuel to them, he shall offer three oblations to each fire. (5)

Swadhâ and Salutation unto Soma, accompanied by the departed manes. (6) Swadhâ and Salutation unto Agni who conveys the oblations offered to the departed manes. (7) Swadhâ and Salutation unto Yama, Angiras. (8)

As before, he shall place funeral cakes at the three places. (9) After having filled the three trenches with rice and clarified butter, honey and meat, he shall utter "This is for you." (10) On the day of death he shall perform this ceremony, every month. (11) At the end of the year he shall give food to the Brâhmanas, after having fed the deities in honor of the deceased, and of his father, grand-father and the great grand-father. (12) At the rite he shall perform the burnt offering, the invocation and the offering of water for washing feet. (13)

* The first Sráddha performed for a deceasd person.

With the Mantram "may earth unite thee" and "united your mind" he shall pour water for washing feet from the vessel destined for the deceased person into the three vessels containing water for washing the feet of the ancestors. (14) He must place four funeral cakes near the leavings. (15) He shall show out the Brâhmaṇas after they had rinsed their mouths and been presented with sacrificial fees. (16) He shall knead together the funeral cake of the deceased with the three funeral cakes and mix the water for washing his feet and his *Arghya* with theirs. (17) He shall do the same near the three trenches. (18) The *Sapindikaranam* shall be performed on the thirteenth, after the montnly S'râddhas have been performed on the twelfth day. (19) For Sudras [it shall be peformed] on the twelfth day without any *Mantras* (20) If there be an intercalary month during the year he shall add one day to that of the monthly S'raddhas. (21)

Similarly, the ceremony of *Sapindikaranam* of women shall be performed. One shall perform a S'râddha, every year, so long he lives. (22) He, for whom a *Sapindikaranam* shall be performed within a year, shall be honored by making a gift, all through the year, of food, and of a jar of water to a Brâhmaṇa in his memory. (23)

CHAPTER XXII.

THE impurity of a Brâhmaṇa, consequent on the birth or death of Sapindas, lasts for ten days. (1) That of a Kshatriya lasts twelve days. (2) That of a S'udra lasts

for a month* (3) The relationship of a Sapinda ceases with the seventh man (in descent). (4) During impurity offerings to the sacred fire, acceptance of gifts and sacred studies shall be stopped. (5) No one shall take the food of one suffering from impurity. (6) He, who once pertakes of the food of Brâhmanas or others, while they are in a state of impurity, will remain impure as long as they. (7) After the expiration of the period of impurity, he shall perform a penitential rite. (8) Having partaken of the food of one of his own caste while he is in a state of impurity, a twice-born person shall come to a river, and plunge into it, and recite thrice the hymn of Aghamarshanam. And having come out of the river he shall recite the Gâyatri one thousand and eight times. (9) If a Brâhmana partakes of the food of a Kshatriya in a state of impurity, he shall be purified by fasting on the previous night. (10) [The same penance is laid down for a Kshatriya who has partaken of the food of a Vais'ya while the latter was impure. (11) A Brâhmana [having partaken of the food] of an impure Vais'ya shall fast for three nights. (12) If a Kshatriya and a Vais'ya [have partaken of the food] of a Brâhmana or a Kshatriya, who was impure, they shall come to a river and recite the Gâyatri five hundred times. (13) Having partaken of the food of a Brâhmana while in a state of impurity a Vais'ya shall recite the Gâyatri one hundred and eight times. (14) A twice-born person [who partakes of the food] of a S'udra while in a state of impurity, shall perform the *Prâjâpatyam* penance. (15) A S'udra [after partaking of the food]

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* Evidently in the Bengal recension a text has been left off. There is no mention relating to the impurity of the Vaisyas. It shall be "that of the Vaisyas lasts for fifteen days."

of a twice-born person, while in a state of impurity, must bathe [in a river]. (16) A S'udra [partaking of the food] of another S'udra, while in a state of impurity, must bathe and drink *Panchagavyam*. (17) For wives and female slaves in the direct order of castes [the period of] impurity is the same as that of their husband or Master. (18) On the death of their husband [the period of] impurity lasts according to the order of their castes. (19) If *Sapindas* of a superior caste [die or are born], the period of impurity for the lower caste relations is of the same duration with that of the members of the higher caste. (20) When Kshatriya, Vai'sya or S'udra *Sapindas* of a Brâhmaṇa [are born or dead], he becomes pure within six nights, three nights, or one night respectively. (21) If Vais'ya and S'udra *Sapindas* of a Kshatriya [are born or dead], he becomes pure within six or three nights respectively (22) If the S'udra *Sapindas* of a Vais'ya [are born or dead], he becomes pure within six nights. (23) In an abortion of pregnancy a woman remains impure for as many number of nights as that of the months of conception. (24) The relatives of children, that have died directly after birth, and of still born children become pure at once. (25) [Those] of a child, dead before teething, [become purified] at once. (26) Neither the rite of fire nor that of water shall be performed for it. (27) For a child that has teethed, but has not yet been shorn [purity is obtained] in one day and night. (28) For a child that has been shorn but not initiated [purity is obtained] in three nights. (29) After that [purity is obtained] in time mentioned before (30) Marriage ceremony is the initiation for women. (31) There is no impurity on the father's side for married women. (32) If they live at their father's house during

the child-birth, or if they die there, (their distant relatives are purified) in one night and their parents (in three nights.) (33) If during the period of impurity, consequent on birth, another birth-impurity takes place, it ends with the termination of the former impurity. (34) [If it takes place] when only one night [of the period of impurity] remains, [the second one terminates] two days later. (35) [If it takes place] when one watch [only of the last night remains, it ends] three days later. (36) [The same rule holds good], if a relative dies during a period of impurity consequent on the death [of another relative.] (37) Hearing of the birth or death [of a relative] while living in another country, one becomes purified after the termination of the period remaining to complete [the full term of impurity]. (38) If the period of impurity, but not a whole year, has passed away [he is purified] in one night. (39) After that time, [one is purified] by a bath. (40) If one's preceptor or maternal grand-father is dead, [he is purified] in three nights. (41) Likewise, on the births and and deaths of sons not begotten of one's own loins, and if wives, who had another husband before, have been delivered of a child, or have died. (42) [One becomes purified] in one night, if the wife or son of his teacher, or his *Upádhyáya* (sub-teacher), or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow student, or a pupil is dead. (43) The same is the period of impurity, if the king of that country in which he lives is dead. (44) Similarly, if one, who is not a *Sapinda* dies in his house. (45) There is no impurity for those killed by (falling from) a precipice, by a fire, or fasting, or in battle, by lightning or by the king. (46) Nor [there is impurity] for the kings while discharging their duties. (47) [Nor there is impurity] for persons

observant of religious vows while engaged in performing penances. (48) Nor for those who daily give away food while distributing it. (49) Nor for workmen while engaged in their work. (50)

Nor for those who carry out king's orders at his desire. (51) Nor when the image of a deity is installed and during a marriage ceremony, if those ceremonies have already begun. (52) Nor when a disaster overruns a country. (53) Nor in times of extreme distress. (54) Suicides or outcasts cause no impurity nor receive any watery libations. (55) On the death of an outcast, a female slave of his must upturn a pot with water with her feet, (saying "drink thou this"). (56) He, who cuts the rope by which [a suicide] has hung himself, becomes purified by performing the *Taptakrichchha*. (57) So does he, who takes part in the funeral of a suicide. (68) So does he, who sheds tear for him. (59) He, who sheds tears for a dead man, becomes purified by a bath along with the relatives of the latter. (60) If he has done so before the bones have been collected, [he becomes purified] by bathing with his cloth on. (61) If a twice-born person has followed the dead body of a S'udra, he must go to a river, and having plunged into it, recite the *Agharmashnanam* three times; and then, after having emerged from it, recite the Gáyatri one thousand and eight times. (62) [After following the dead body] of a twice-born person [he shall recite the Gáyatri] one hundred eight times. (63) If a S'udra has followed the dead body of a twice-born person he must bathe. (64) All the castes, coming near to the smoke of a funeral pyre, shall bathe (65) [Bathing is laid down] after sexual intercourse, bad dreams, when blood has come out from the throat, and after having vomitted or passed excreta. (66) After shaving. (67) After having touched one who has

touched a corpse, or a woman in her menses, or a Chandâla or a sacrificial post. (68) And [after having touched] the corpse of a five-toed animal, save those that may be eaten, or their bones, still moist with fat (69) In all such ablutions he must not put on his cloth without having washed it before. (70) A woman in her course becomes pure after four days by bathing. (71) Having touched another woman of lower castes who is in her menses, a woman in her menses must not eat again till she is purified. (72) Having touched one of her own caste, or one of a higher caste [in her course, a woman shall take her meals after bathing. (73) Having sneezed, having slept, having eaten, going to eat, or to study, having drunk, having bathed, having spat, having put on his cloth, having walked on the high road, having passed urine or excreta, and having touched the bones, no longer moist with fat, of a five-toed animal, one must rinse his mouth. (74) Like wise, after holding conversation with a Chandála or a Mlechchha. (75) If the lower part of his body below the navel, or one of his fore arms has been defiled by impure excretions of the body, by the spirituous liquors, or by intoxicating drinks, he is purified by cleansing the said limb with earth and water. (76) If another part of his body is defiled, [he becomes purified by cleansing it] with earth and water and by bathing. (77) If his mouth has been defiled, [he becomes purified] by fasting, bathing and drinking Panchagavyam. (78) Similarly, if his lips have been defiled. (79)

Adeps, semen, blood, dandruffs, urine, fœces, ear-wax, nail-parings, phlegm, tears, rheum, and sweat form the twelve impure excretions of the body. (80)

Gaudi (distilled from sugar), Mâdhvi (distilled from the blossoms of the Madhuka flowers) and Paishthi (distilled from rice)—these are known as the three kinds of

spirituous liquor ; as one, so are all ; none of them shall be touched by the twice-born. (81)

That distilled from Madhuka blossoms, from molasses, from the fruits of the Tanka (or.Kapittha tree), of the jujube tree, of the date tree, or of the bread-fruit tree, from grapes, from (Mairenga) and from the sap of the coconut tree, and Mâdhvi-wine. (82)

These ten intoxicating drinks are unclean for a Bráhmaṇa; but by touching them, a Kshatriya, or a Vais'ya commits no sin. (83)

Having performed the funeral rite of his dead preceptor, a pupil becomes pure, after ten nights, like those (kinsmen), who carry away the dead. (84)

A student does not infringe the rules of his order by carrying away, when dead, his teacher, or his sub-teacher, or his father, or his mother, or his Guru. (85)

A student shall not offer watery libations to a deceased relative [save his parents] till all the period of his studentship is over ; but, if after its expiration, he offers a libation of water, he becomes pure after three nights. (86)

Knowledge, ascetic austerities, fire, food, earth, mind, water, smearing [with cowdung], religious acts, the sun and the time are purifiers of embodied creatures. (87)

Of all pure things, pure food is known as the most excellent ; for he, who eats pure food only, is truly pure ; not he who is only purified with earth and water. (88)

The learned are purified by forgiveness ; those who have committed iniquitous deeds, by acts of liberality ; those who have sinned in secret, by the recitation of prayers ; those, who best know the Vedas, by ascetic austerities. (89)

What is to be purified should be purified by water and earth; a river is purified by its current; a woman whose thoughts have been impure, by menses; and the foremost of the twice-born, by renouncing the world. (90)

Fire purifies the body; the mind is purified by truth; the soul is purified by learning and asceticism; and the understanding, by knowledge. (91)

Thus is determined the measure for purifying the body. Now hear the rules of purifying various kinds of articles. (92)

CHAPTER XXIII.

WHAT has been defiled by the impure excretions of the body, by wines, or by intoxicating liquors, is highly impure. (1) All iron vessels, highly impure, become pure by being thrown into fire. (2) Articles made of gems, or of stones, or of water shells [become purified] by keeping them buried in the earth for seven days; (3) Those made of horns, or of teeth, or of bone, by planing them. (4) [Vessels] made of wood or earth must be thrown away. (5) Of a cloth, which has been defiled, in the highest degree, the part, which being washed becomes discoloured, shall be cut off. (6) With water is effected the purification of articles made of gold, silver, water-shells or gems, when they are not smeared [with greasy substances.] (7) So are stone-cups and vessels used at sacrifices; (8) Sacrificial pots, ordinary wooden laddles, and wooden laddles used for pouring clarified butter are cleansed with hot water. (9) In sacrifices, the vessels for sacrifices [are cleansed]

by being rubbed with the hand. (10) Sword-shaped pieces of wood for stirring the boiled rice, winnowing baskets, implements used for preparing grain, pestles and mortars [are cleansed] by being sprinkled over with water; (11) [So] of beds, vehicles and seats. (12) Likewise, a large quantity. (13) Grain, antelope-skins, ropes, woven cloth, articles made of bamboo, thread, cotton and clothes [are similarly cleansed.] (14) Also, pot-herbs, roots, fruits; and flowers; (15) Similarly, grass, fire-wood, dry cow-dung and leaves. (16) These [are cleansed] by washing; (17) And so of a small quantity. (18) Silk and wool [are cleansed] with saline earths. (19) Blankets made of the hair of mountain-goats [are cleansed] with the fruits of the soap-plant; (20) Clothes made of the bark of trees, with Bel fruit; (21) Linen cloth, with white sesamum. (22) [The purification of rugs] made of deer's hair [is effected] by lotus seeds; (23) That of copper, bell-metal, tin and lead vessels [is effected by] acidulated water; (24—25) [That] of white copper and iron vessels with ashes; (26) Wooden articles by planing; (27) Vessels made of fruits (such as cocoanuts, bottle-gourd), by [being rubbed with] cow's hair; (28) A collection of articles by being sprinkled over [with water]; (29) Liquids such as, melted butter), by being scraped off with (two blades of Kusha grass, to the length of an open palm (Prâdesha); (30) A large quantity of treacle and other preparations from sugar-cane, kept in the house, by being sprinkled with water and heated on fire.* (31) The

* According to Nanda Pundit, a small quantity of treacle or candied sugar, kept in the house, requires to be sprinkled with water only. If they are kept elsewhere than in the house, as if they are exposed for sale, they require no purification by an express text of the Smriti.

same rule holds good in respect of all kinds of salt.* (32) Impure earthen vessels shall be purified by a second burning; (33) Images of gods, by cleansing them in the same manner as the materials they are composed of are cleansed, and by re-instating them. (34) Only that much of undressed grain, which has been actually soiled, should be rejected, and the rest should be cleansed by threshing and washing. (35) Prepared grains of more than a *Drona* measure (sixty-four seers) suffer no defilement. (36) Portion of it, actually soiled or defiled, should be thrown away, and the residue shall be purified by sprinkling over it water, consecrated with the Gáyatri Mantra, and in which a piece of gold has been immersed; or it should be shown to a goat, or exposed to the fire. (37)

Food, which has been nibbled by a bird,† or smelled at by a cow, or touched by foot, or sneezed upon, or defiled by insects or human hair, is purified by scattering (loose) earth over it. (38)

In purification of all defiled articles, earth and water shall be so long applied to an object, smeared with a defiling substance, as long as its smell and stain shall remain on that article. (39)

Pure is the mouth of a horse, impure is the mouth of a cow, impure are the excretions of the human body; roads are purified by the rays of the sun and of the moon, as well as by the winds. (40)

Mire and water in the ruts on a high road, defiled by the touch of a dog, of a crow, or of a low caste

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* The main species of salt such as, rocksalt, sea-salt, Sauvarcha salt, Sambhala salt, and earth salt, (a kind of saline efflorescence of the earth.)

† Whose flesh may be eaten.

person, as well as buildings constructed of baked bricks are purified by the winds. (41)

Persons, extremely defiled, shall be caused to effect their purification with earth and water, every day, without idleness. (42)

Unless otherwise defiled by the touch of any impure substance, stagnant water, enough to quench the thirst of a cow, is pure; so is the water on a mountain top. (43)

The water of a well, defiled to the highest extent, or in which a five-toed animal* has died, shall be baled out, and the rest shall be dried up with cloth. (44)

In a well, buttressed with burnt bricks (and defiled in the preceding manner), a fire shall be caused to be lighted, and Panchagavyam shall be cast into it when fresh water will be coming forth. (45)

For ponds and small reservoirs of water, the mode of purification is as laid down in respect of wells; O earth, large tanks or reservoirs of water (rivers) are never defiled. (46)

The gods have ordained three things as pure in respect of Brâhmaṇas *viz.*, (1) things not seen or known to be actually defiled, (2) things sprinkled or washed with water (in case of suspicious purity), (3) and things pronounced or declared as pure by Brâhmaṇas. (47)

Perpetually pure is the hand of an artisan, pure is the commodity exposed for sale, pure is the article gifted to a Bráhmaṇa and perpetually pure are all receptacles. (48)

Perpetually pure is the face of a woman, birds are pure in respect of felling fruits, pure is the mouth of a calf

* Other than those species of five toed animals whose flesh may be eaten.

in respect of secreting the milk at the time of milching, pure is the face of a dog at the time of catching a game. (49) Pure is the flesh of an animal killed by a dog, by a Chandâla, by a robber, or by any other carnivorous animal. (50). Pure are the apertures of the human body situate above the umbilicus; secreted excretions of the human body, as well as apertures* below the navel are always impure. (51). Flies, small particles of saliva, shadows of the degraded, cows, horses, rays of the sun or of the moon, dust, earth, winds, fire and cats are always pure in respect of touch (52). Particles of saliva falling from one's mouth on one's body do not make it impure, as leavings do (Uchchhistam); nor do hairs of beard entering one's mouth, nor the particles of food sticking to one's teeth. (53) Drops of water used in rinsing the mouth of another and falling on one's feet do not make them impure; such drops are pure like the water welling up from beneath the earth (54). A person holding an article in his hand and (happening) to be defiled by the touch of leavings (any impure substance) shall be purified by rinsing his month, without laying that article on the ground. (55)

A house is purified by scouring it with a broom and washing; a book, by washing; and a ground, by washing, scraping and burning, as well as by fastening cows on its surface. (56). Cows are auspicious purifiers; on cows depend the worlds, from cows proceed (originate) the religious sacrifices, cows destroy all kinds of sin.

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* The human body is provided with nine apertures, according to the Sanskrit anatomy :—they are the mouth, the two ears, the two eyes, the two nostrils, and the orifices of the organs of excretion and generation, the last two being always impure.

Cowdung, cow's urine, cow-milk, cow-bile (Gorochonâ*) cow-butter, and curdled cow-milk are the six most auspicious articles, that are obtained from cows; auspiciously purifying are the washings of cow-horns, which destroy all sin. (57—59)

Scratching the body of a cow destroys all sin; by giving morsels of food to the cows one is glorified in heaven. (60)

The (river) Ganges resides where cows are penned (Gotirtha†); prosperity, in the dusts of their couch; and fortune, in dry cow-dung; hence one should constantly make obeisance to cows. (61)

CHAPTER XXIV.

A BRAHMANA may have four wives in the direct order of castes; (1) a Kshatriya, three; (2) a Vais'ya, two, (3) and a S'udra, one (4) Wives marrying husbands of their own castes shall join their hands. (5) In marrying a husband of a different caste a Kshatriya girl shall take hold of an arrow in her hand; (6) a Vais'ya girl, a goading stick (7) and a S'udra girl, the skirt of her cloth. A man shall not marry a wife belonging to the same Gotra or Pravara‡ as himself; (8—9) nor a girl within the fifth degree of descent

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* Gorochana is a kind of pigment prepared from biliary concretion of cows.

† The text is Gavám hi terthe—Jolly translates it as in urine of a cow, perhaps from a different reading of the text Gavam hi Mutre.

‡ The term Gotra refers to descent from the same Rishi, while the term Pravara refers to descent from a common Mantra-Krit, or the Rishi invoked at the beginning of a religious sacrifice by a particular branch of Brahmanas.

on his mother's side and within seventh degree of descent on his father's side; (10) nor one born of low parents; (11) nor one suffering from any incurable disease; (12) nor one who has got an excess lumb or bodily appendage; (13) nor one who has a lesser number of limbs; (14) nor one whose complexion is extremely brown; (15) nor one who is foul-mouthed and extremely garrulous. (16)

There are eight forms of marriage, (17) *viz*,. *Brâhma*, *Daiva*, *A'rsha*, *Prâjâpatya*, *Gândharvah*, *A'sura*, *Ràkshasa* and *Pais'àcha*. (18) The Brahma form of marriage is that in which a qualified bride is invited and married to a girl. (19) The Daiva marriage is that in which a girl is married to a priest, officiating at a religious sacrifice, in lieu of his Dakshinâ. (20) The A'rsha form is that in which a girl is given away in marriage on the receipt of a pair of oxen. (21) The Prâjâpatya form is that in which a girl is given away in marriage by soliciting the bridegroom. (22) The union of a willing couple, without the consent of their parents, is called Gândharva. (23) The A'sura marriage (is effected) by the purchase of the bride; (24) The Râkshasa is, by kidnapping, or by forcibly seizing the bride in war; (25) The Paishacha is, by ravishing the bride in sleep or while under the influence wine. Of these the first four forms are virtuous. (26—27) The Gândharva form is virtuous for a Kshatriya. (28) A son procreated in a Brahma marriage redeems twenty one persons;* (29) A son procreated in a Daiva form of marriage, fourteen; (30) A son procreated in an A'rsha form of marriage, seven; (31) And a son procreated in a Prâjâpatya form of marriage, four. (32) He, who gives away the bride

* Ten ancestors, ten descendants and the giver.

in a *Brâhma* form of marriage goes to the region of Brahma, (33) That in a *Daiva* form to heaven; that in an *Arsha* form to the region of Vishnu; that in a Prájápatya form to the region of the gods, and that in a *Gandharva* to the region of the Gandharvas (34—37).

Father, Grand-father, brother, *Sapindas*, maternal grand-father and mother are competent to give away a girl in marriage (38) In the absence of the preceding one, each succeeding person is competent to give her away (39)

An unmarried woman, who passed three monthly courses, may choose a husband on the expiry of her third menstrual period. (40)

An unmarried girl, who menstruates, while living in her father's house, should be regarded as a degraded woman, a man commits no sin, by carrying her away (from the custody of her guardians). (41)

CHAPTER XXV.

Now about the duties of wives (1) (They are as follows). To observe the same religious rites as their husbands.* (2) To serve her elders, mother-in-law and father-in-law, as well as the gods and *Atithis* (arrived at her house.) (3) To keep her household articles cleansed and in proper array. (4) Not to be lavish in her expenses. (5) To keep her purse concealed.† (6) Not to practise love-charms with roots or drugs. (7)

* The text has Samána-Vrata-Cháritvam. Jolly has erred in translating it as "to live in harmony with her husband."

† The text has Sugupta Bhándatá. Jolly has translated it as "to maintain saving habit," which is some what free.

To observe auspicious customs. (8) Not to decorate her person during the stay of her lord in a distant country. (9) Not to resort to houses of strangers. (10) Not to stay at the window or door of her house. (11) Dependence in all acts (12) Dependence on her father, husband and son in her childhood, youth and old age. (13) To live the life of an ascetic (perfect chastity) after the death of her lord, or to follow him on the funeral pile. (14)

Wives have no religious sacrifice, penance, or fasting apart from their husbands; by serving their husbands they are glorified in heaven. (15) In the life time of her husband, a wife, who observes a vow of fasting, robs him of a portion of his life-duration, and goes to hell. (16)

Even a sonless woman, living the life of perfect chastity, after the demise of her lord, goes to heaven, like the *Brahmacharins*. (17)

CHAPTER XXVI.

EVEN in the existence of many wives, all of the same caste with him, a man shall perform a religious rite in the company of his eldest (wife). (1) In the case of one having several wives of diverse castes, one shall perform a religious ceremony in the company of his youngest wife, if she be of his own caste. In the absence of a wife of his own caste, one shall perform a religious rite with a wife belonging to a caste next to that of his own. The same rule holds good in case of disqualification *i e*, (when the proper wife is physically disqualified from joining him in the performance of

the rite, as during her menstrual period*). (2—3) The S'udra wife of a twice born one shall not have the same privilege. (4)

The S'udra wife of a Brâhmana can never be for virtue. She is only the object of enjoyment of a passionate Brâhmana. (5) Twice born ones, who, through folly, marry women of low castes, degrade their sons and families to the Status of a S'udra. (6)

The gods and Pitris do not accept the oblations offered to them by (twice born ones), who perform the *Daiva* and *Pritri* (sacrifices), or propitiate the Atithis, in the company of their S'udra wives; such men go to hell (7)

CHAPTER XXVII.

THE rite of Nisheka shall be done unto a woman when signs of her full uterine development will be patent.† (1).

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* The text has Anâpadi, which, according to the commentator, means while labouring under a physical disqualification. Jolly has translated it as distress, which is not the right meaning.

† The text has *Garbhasya Spashtatâ jnâne*—Jolly following Nanda Pandit has translated "*Garbha*" as "*ritu*" *i. e.* the time favourable for procreation, following immediately upon the menstrual evacuation. We see no reason for adopting the interpretation of Nanda. The terms Garbha in the sense of uterus occurs may times in the Sushruta Samhita (Sharira Sthanam) but we do not remember that it occurs anywhere in the Ayurveda in the sense of menses or menstrual periods Our interpretation is more in conformity with the spirit of the Smritis, which lays down that the rite of Garbhádhánam should be performed unto a girl after the completion of her uterine development, and not immediately after her first flow, when in most instances the reproductive organs continue unripe.

The rite of Punsavanam (causation of the birth of a male child) before the quickning of the child is felt in the womb.* (2) The rite of Simantonnayanam (parting of hair) on the sixth or eighth month of pregnancy. (3) The rite of Jâtakarma (post-natal ceremony) on the birth of the child. (4) The rite of naming (should be done unto the child) on the expiry of the period of uncleanness. (5) The name of a Brâhmaṇa should be one of auspicious import. (6) That of a Kshatriya should be a term implying strength. (7) That of a Vais'ya, a term signifying wealth or opulence. (8) That of a S'udra should be a term implying humbleness or servility.† (9) The showing of the sun to the child shall be made in the fourth month after its birth. (10)

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* Jolly rightly subscribes to the view of Nanda pundit, who combats expressly the opinion that this ceremony has the consecretion of the mother and not the consecration of the fœtus, for its object. The object of Punsavanam, as its names implies, was, according to the views of the framers of the Ayurveda, the causation of the birth of a male child; and they have rightly laid down that, the ceremony, as well as the accompanying medicinal agents which facilitate the birth of a male child, should be done unto and administered to the mother in the third month of gestation, before the sex of the fœtus is determined. The Rishis too were aware of the fact that the predominence of Katabolism (Pitrika Shakti) or anabolism (Matrika Shakti) in the fœtal body gives rise to its male or female sex. Charaka, Sushruta, Bagbhat and other masters of the Ayurveda have laid down elaborate systems of medicine and deities for the purpose and Aruna Dutta the commentator of the Ashtánga-Hridayam, have quoted texts from Daruváhi and other embryologists of ancient India, which show that the secret of sexual diamorphism was not unknown to tho Rishis of India. The essential object of the ceremony is not so much the consecration of the mother or the fœtus, as the causation of a male child.

* The text has *Jugupsitam*. Jolly has translated it as "indicating contempt" which does not give the real import of the text.

The rite Annaprâshanam (of first feeding the child with boiled rice or Pâyasa) should be done in the sixth month. (11) The rite of tonsure in the third year.* (12) These rites shall be done unto women without *Mantras.* (13) Marriage of woman shall be done with Mantras. (14) The rite of Upanayanam shall be done unto a (Brâhmaṇa) child in the eighth year after conception. (15) That of a Kshatriyas in the eleventh year after conception. (16) That of Vais'ya in the twelfth year after conception. (17) Of them the girdles shall be respectively composed of Munja, grass, bow-string and Valvaja. (18) Their strings (holy thread-Upavita) and garments shall be made of cotton, hemp and wool respectively. (19) They shall wear the skins of deer, tiger, and goat respectively. (20) Their rods shall be made of Palâsha, Khadira, and Audumvara woods respectively. (21) And they shall reach up to the rim of hair, forehead, and tip of the nose in the case of Bráhmaṇa, Kshatriya, and Vais'ya respectively. (22) Or all of them may use all the above kinds of rod. (23) And their staves should not be crooked, nor with their barks stripped of. (24) In begging alms they should put in the word Bhavat (Sir) at the beginning, in the middle and at the end of their prayers respectively.† (25)

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* Trilochana Acharyaya in his commentary on the Yajnavalkya Samhita asserts that the first or the third year is the proper time for doing the ceremony of tonsure. Raghunandana holds that it should be done in the third year, either after the conception or birth of a child. Nanda Pandit ascribes to the latter opinion.

* According as they are Bráhmanas, Kshatriyas, and Vais'yas. The term Bhavat (Sir) should be used in respect of Males and Bhavatî (lady) in respect of females at the time of asking for alms. Jolly has translated Bhavat as "lady," which, in fact means sir, Bhavati lady being it. feminine form.—Tr.

The ceremony of initiation with the holy thread must not be delayed beyond the sixteenth year in the case of Bráhmaṇa, beyond the twenty-second year in the case of a Kshatriya, and beyond the twenty-fourth year in the case of a Vais'ya youth. (26)

Beyond these age limits, youths of these three castes, not duly initiated with the thread, become degraded, and deprived of the privilege of being initiated with Sávitri *Mantra* and are called *Vratyâs.* (27)

The skin, the thread, the girdle, the staff, and the garment, enjoined to be used by a youth of any particular caste, during the Upanayanam ceremony, should be used by him in other religious rites as well. (28)

A girdle, a skin, a staff, a holy thread, or a *Kamundalu* (ewer), broken or spoiled by use, should be thrown into the water, and one should take a now one, consecrated with the *Mantras.* (29)

CHAPTER XXVIII.

Now the students of the *Vedas* (Brahmachárins) shall reside in the houses of their preceptors. (1) And perform the two rites of *Sandhya*, every day. (2) Standing he (a Brahmacharin) shall perform the morning *Sandhya*, and the evening *Sandhya*, seated. (3) At both these times he shall bathe and offer oblations in the fire. (4) He shall plunge into the water without reciting any *Mantra (Dandabat*.)* (5) He shall study (the Vedas) when called upon to do so. (6) He shall

* The text has *Dandavat Majjanam.* An ablution takes without reciting any Mantra (*Amantra Snánam*) is called, *Dandavat Majjanam* and not, as Jolly has translated it, a plunge into the water like a rod."

do what is pleasant and benefical to his preceptor (7) He shall wear his girdle, his holy thread, and his skin, and (carry) his staff. (8) He shall beg at the houses of virtuous persons, other than his Gurus and relatives. (9) With the permission of his preceptor, he shall eat what he has obtained by begging. (10) He shall refrain from taking artificial salt, meals on the occasion of a *S'ráddha* ceremony, leavings other than those of his Guru's plates, and all kinds of stale food, and abjure all singing, dancing, sexual intercoursee lewd talk, honey, meat-diet, abusive language, hurte ful feelings and collyriums. (11) He shall sleep on a low couch. (12) He shall rise before, and lie down after, his preceptor. (13) After performing his *Sandhyá* he shall salute his preceptor. (14) He shall simultaneously catch hold of the two feet of his preceptor with his two hands. (15) The right foot with the right hand and the left foot with the left hand. (16) After salutation he shall mention his own name (as I am such and such) and add the word 'Bhos' at the end of his address. (17) He must not speak to his preceptor while he is himself sitting, standing, lying down, eating, or averting his face. (18) If his preceptor sits, let him speak to him, standing up, if he walks, advancing him, if he is coming towards him, meeting him, if he runs, running after him. (19) Turning round so as to meet him, if his face is averted. (20) Approaching him, if he is at a distance. (21) Bending to him if he is in a reclining posture. (22) Before his eyes, let him not sit in a careless manner. (23) Let him not pronounce his name without due respect. (24) Let him not imitate his speech, gait and manner. (25) Let him leave the place where he (Guru) is calumnised or lightly spoken of. (26) Let him not sit on the same cushion with him.

(27) Except in a boat, or in carriage, or on a stone-slab. (28) Show him the respect of a Guru, if a preceptor's preceptor is arrived. (29) Without the permission of his preceptor, let him not speak to his own relatives (parents, etc.) (30) On a preceptor's son, junior, or equal to him in years, happening to be his tutor, he shall pay the same respect to him as to his own preceptor. (31) Let him not wash his (Guru's son's) feet. (32) Nor eat the leavings of his plates. (33) Thas he shall master one Veda, or two Vedas, or three Vedas. (34) After that, the Vedángas. (35) He, who without having studied the Vedas, attempts to study any other book, degrades himself and his progeny to the status of a S'udra. (36) The first birth is from mother. The second birth is on the occasion of putting on the Maunji girdle. (37) In this second birth the Sávitri is his mother and the preceptor is his father. (38) Herein lies his twice-bornness. (39) A twice-born one, before he puts on the Maunji girdle, is like unto a S'udra. (40) A Brahmachárin shall either be clean shorn or wear clotted hair. (41) After completing the study of the Vedas, he shall give remuneration to his preceptor with his permission, and then take an ablution. (42) Or he shall pass the remaining portion of his life in the house of his preceptor. (43) On the death of his preceptor he shall behave to his son as his preceptor. (44) Or in the absence of his preceptor's son, he shall so behave to his preceptor's wives, or to his preceptor's relations. (45) On the failure of such wives or relations, a true, ritualistic Brahmachárin shall attend to the service of the sacred fire. (46)

A twice-born one, who thus observes the vow of *Brahmacharyam*, with all his senses put under a healthy

control, goes to the eternal region, and does not revert to existence. (47)

A wilful evacuation of semen by a *Brahmachârin* is pronounced as a breach of the vow by the pious *Brahma-Vâdins.* (48)

Having committed this sin, he shall put on the skin of an ass, and beg at seven houses, confessing his guilt. (49)

For a year, he shall live on what he shall obtain by thus begging, every day, and bathe, three times a day; whereby he shall regain his purity. (50)

Having unconsciously spent his seed in a dream, a *Brahmachârin* shall bathe, and worship the sun, and three times recite the *Punarmâni* etc., verse, whereby he shall regain his purity. (51)

Having failed to live on alms, or to perform the Homas for a week in succession, in the absence of any disease, one shall practise the vow of *Avakirṇa.* (52)

If the sun rises or sets without the knowledge of a *Brahmachârin*, keeping in bed out of laziness, he shall fast for an entire day and night, and repeat the *Gâyatri Mantra.* (53)

CHAPTER XXIX.

HE, who having initiated, and counselled *Brahmacharyam* to a (twice-born one), gives him instructions in the Vedas, is called an *Achârya.* (1) He, who teaches (a twice-born pupil) an entire Veda in consideration of fees, or a portion of the Vedas without fees, is called an *Upâdhyàya.* (2) He, who officiates as a priest at one's sacrifice, is called one's *Rittvik.* (3) One should not

officiate as a priest at the sacrifice of a man, whose birth, conduct, etc., are thoroughly unknown, nor one should initiate such a man with the thread, nor teach him the Vedas. (4—6) Either of the persons, who asks a question he has no right to ask, or answers a question which he has no right to answer, meets his doom, or a bitter animosity is created between them. 7)

Imparting knowledge to a pupil, by teaching whom no piety or end is secured, or who does not render services proportionate to the teaching he receives, proves futile, like the sowing of good seeds in a barren soil. (8)

The (presiding deity of) Learning appeared to a Brâhmaṇa, of yore, and said, "I am your secret, inexhaustible treasure; do not divulge me (impart knowledge) to the crooked, to the malicious, and to men who have not controlled their senses; by this my potency will continue unaffected. (9)

O Brâhmaṇ, disclose me to him, whom thou shalt know as pure, cautious (pains-taking), intelligent, of continent habits, and who does not use any abusive or unpleasant language to you; to such a custodian of treasure shalt thou disclose me. (10)

CHAPIER XXX.

HAVING performed the rite of *Upâkarman* on the full moon in the month of Shrâvana or Bhâdra, a student must study the Vedas for four months and a half. (1) After that, the rite of *Utsarga* shall be done, outside the town, in respect of the *Vedas* which have been completely studied, and not in respect of those whose studies have not then been completed. (2) The *Vedângas*

should not be studied between the rites of *Utsarga* and *Upâkarman.* (3) For the whole day and night, the *Vedas* should not be studied on the eighth or the fourteenth day of the moon's (wane or increase). (4) Nor at the end of a season, nor on the occasion of a solar or lunar eclipse. (5) Nor for an entire day and night, when Indra's flag is hoisted or taken down. (6) Nor during a strong gale. (7) Nor when rain, lightning and thunder happen out of season. (8) Nor during the happening of an earth-quake, or a meteor-fall, nor during the appearance of the magnetic light in the western sky (*Dikdâha*). (9) Nor in a village from which a corpse has not been removed. (10) Nor during a battle. (11) Nor while dogs barking, jackals yelling, and asses braying. (12) Nor when the sound of a musical instrument is heard. (13) Nor near the Sudras and the degraded. (14) Nor in the vicinity of a temple, of a cremation ground, at the crossing of four roads, or on a high road. (15) Nor while immersed in water. (16) Nor while riding on an elephant, on a horse, on a camel, in a boat, or in a carriage. (17) Nor while seated with his foot resting on a foot-stool. (18) Not after having vomited. (19) Nor after having been purged. (20) Nor during an indigestion. (21) Nor on the passing of a five-toed animal between him and his preceptor. (22) Nor when a king, or a S'rotriya, or a Brâhmaṇa has met with an accident. (23) Nor (for three days) after the *Upâkarman.* (24) Nor (for three days) after *Utsarga.* (25)

He should not study the Rik or the Yayurveda when the Sâma Veda will be chanted. (26) He shall not lie down to sleep again after having studied in the latter end of the night. (27) Let him not study during

the interdicted period of study, even being questioned by his preceptor. (28) Inasmuch as the *Shástra* read during the interdicted period of study fails to bear any fruit both in this world and the next. (29) On the other hand, such studies lessen the life-duration of both the student and his preceptor. (30) Hence, a preceptor, wishing to go to the region of Brahma, shall sow the seeds of sacred knowledge in the soil of a virtuous student; not on forbidden days of study. (31) A pupil shall salute his Guru both at the commencement and end of his Vedic study by taking hold of his feet. (32) He shall utter the *Pranava*. (33) Moreover, he, who reads the hymns of the Rik Veda, satisfies his departed manes as if with clarified butter. (34) By studying the Yayus he satisfies them as if with honey. (35). He, who studies the Sâma melodies satisfies his manes as if with milk. (36) He, who studies the Atharva, satisfies them as if with oblations of meat. (37) He, who studies the *Purânas*, *Itihâsas*, *Vedângas*, and *Dharma Shâstras*, satisfies them as if with oblations of rice. (38) He, who having acquired knowledge sells it for a living in this world, shall derive no benefit from it in the next. (39) He, who uses his knowledge to destroy the reputation of others, will derive no benefit from it in the next world. (40) Without the preceptor's permission, a pupil shall not learn the Vedas from another pupil, studying the Vedas. (41) Such a conduct will be regarded as a theft of the Vedas and will lead him to hell. (42)

Let not a student rebel against him from whom he has obtained worldly, Vedic, or spiritual knowledge. (43)

Of one's two fathers, the progenitor and the teacher of the Vedas, more honoured is the teacher of the Vedas, inasmuch as the birth of a twice-born one in the

knowledge of *Brahma* is the only abiding existence both in this world and the next. (44)

The birth of a child in its mother's womb through the union of its parents, out of carnal desire, is a mere organic existence, which he has in common with the beasts. (45)

The birth, which his teacher, conversant with the Vedas, effects for him, by uttering the *Sávitri Mantra*, is the only true, deathless, decayless existence. (46)

The teacher, who fills his ears with truths, confers happiness upon him in this world, and makes him an heir to immortality; him let a student look upon as his parent, let him not injure such a teacher out of simple gratitude. (47)

CHAPTER XXXI.

(ONE'S) Mother, Father, and preceptor are called one's Great Gurus (veneable elders). (1—2) One must perpetually serve them. (3) Let him do their commands. (4) Let him do what is pleasant and beneficial to them. (5) Without their leave he shall not do anything. (6)

These (one's parents and preceptor) are the three Vedas, these are the three regions, these are the three fires, these are the three gods *Brahma*, *Vishnu*, and *Shiva*. (7) The father is the *(Gârhapatya)* household fire, the mother is the ceremonial (*Dakshina*) fire, and the preceptor is the sacrificial (Ahavaniya) fire. (8)

Commendable are all the acts of him, by whom these three are respected.

Futile are the acts of him, by whom these three are dishonoured. (9)

Devotion to mother conquers this world, devotion to father conquers heaven, and devotion to preceptor conquers the region of Brahma. (10)

CHAPTER XXXII.

A KING, a priest, a Brâhmaṇa conversant with the Vedas, one who dissuades from vice, an uncle, a meternal grandfather, a maternal uncle, a father-in-law, an elder brother, and relations by marriage older than one in years are to be respected as a preceptor. (1) Likewise, the wives of these of their same caste. (2) Likewise, the mother's sister, the father's sister, the elder sister. (3) A father-in-law, an uncle, a meternal uncle and a priest, junior to him in years, he shall salute by rising from his seat. (4) He shall salute his Guru's wives, of inferior castes, from a distance, and not by touching their feet.. (5) He shall not rub or anoint the limbs of his *Guru's* wives, nor arrange their hair, nor wash their feet, nor do any such service to them. (6) Even a stranger's wife shall be addressed as mother, sister, or daughter. (7) He shall not say "thou" to his Guru. (8) Having anywise offended the dignity of his Guru, he shall fast for the whole day and take his meal after securing his pardon in the evening. (9) He shall not argue with his preceptor out of a spirit of emulation; (10) nor speak ill of him. (11) Nor do anything which he does not like. (12)

A pupil of full twenty years, having acquired the faculty of discrimination, shall not salute a youthful wife of his Guru, by catching hold of her feet. (13)

A youthful disciple shall, at pleasure, duly salute a youthful wife of his Guru, by lying prostrate before her, and by giving out his name as I am such and such. (14)

Following rules of good conduct, a young pupil, having returned from a distant country, should salute his Guru's wife, by taking hold of her feet and prostrating himself on the ground, every day. (15)

Wealth, friend, (mature) age, performances of acts in conformity with the (*S'ruti* and *Smriti*) and erudition are the five sources of honour; each succeeding one is more honourable than the one immediately preceding it in the order of enumeration. (16)

A Brâhmaṇa, ten years old, and a Kshatriya of a hundred years of age should be regarded as a father and a son (in respect of honour or precedence), of these two the Bráhmaṇa is the father. (17)

The precedence among Bráhmaṇas is according to their knowledge, the precedence among Kshatriyas is according to their prowess, the precedence among Vais'yas is according to their (richness) in (wealth ann paddy, and the precedence among S'udras is according to the (seniority) of their births. (18)

CHAPTER XXXIII.

NOW the three dreadful enemies of a man are his lust, anger, and greed. (1) And especially of a house-holder on account of the multiplicity of his relations with his environments and other individuals. (2) Attacked (instigated) by this trinity of foes, a man commits sins (respectably falling under the categories of) *Atipâtakas* (most heinous crimes), *Mahâpâtakas* (great crimes)

Anu-pâtakas (small crimes) and *Upa-pâtakas* (minor crimes). (3) Also crimes which lead to the loss of a caste, crimes relating to the hybridisation of castes, crimes making their perpetrators unfit to receive alms and the like, crimes leading to different and miscellaneous other crimes. (4—5)

This trinity of lust, anger and greed (covetousness) are the three doors to hell, they kill the self, hence it should be renounced.* (6)

CHAPTER XXXIV.

CARNAL knowledge of one's own mother, daughter, or daughter-in-law constitutes what are called *Atipátakas* (most deadly sins.) (1)

Persons guilty of any of these three classes of *Atipátakas* shall immolate themselves in fire—there is no other atonement for them. (2)

CHAPTER XXXV.

BRAHMANICIDE, wine-drinking, stealing a Bráhmaṇa's gold,* carnal knowledge of a Guru's wife—these are the *Mahâpâtakas* (great crimes) (1) Likewise, the intercourse with (such criminals). (2) He, who associates with an out-cast, for a year, becomes himself an out-cast. (3) Likewise, by riding in the same carriage, by sharing the same bed, and by eating (in the same row) with him. (4) By holding sexual intercourse, or

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* This verse also occurs in the Mahábháratam and in the Bhagavad Gitâ, Ch. XVI., 21.

sacrificial intercourse, or intercourse with the mouth* he becomes an out-cast on the same day. (5)

These deadly sinners shall regain their purity by celebrating a horse-sacrifice, and by visiting all the *Tirthas* in the world. (6)

CHAPTER XXXVI.

KILLING a Kshatriya or a Vais'ya engaged in performing a religious sacrifice, or a woman in her menses, or a pregnant woman, or a woman of the family (*Gotra*) of *Atri* who has bathed after her menstrual impurity, or an embryo of unknown sex, or one taken under protection are (crimes) equal to that of killing a Bráhmana. (1) Giving false evidence and killing a friend are crimes equal to that of wine-drinking. (2) Ousting a Bráhmana of his land, and appropriation of trust-money are crimes equal to the crime of gold-theft.† (3)

The crimes of defiling the bed of an uncle, maternal grand father, maternal uncle, father-in law, or a king is equal to that of carnally knowing a *guru's* wife. (4) So is the crime of visiting the bed of a father's sister, mother's sister, or a sister. (5) So is the crime of defiling the wife of a *S'rótriyá*, or of a priest, of an *Upádhyáyá* or a friend's wife. (6) So is the crime of visiting the bed of a sister's female friend, of a woman of one's own *Gotra*, of a woman of one's superior caste, of a virgin, of a low caste woman, of a woman in her menses;

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* *Maukha-Sambandha*—(lit. intercourse by the mouth) means teaching or imparting lessons in sacred works, or studying the scriptures in the company of the out-cast.

† Of not less than eighty Ratis weight.

of a woman who has taken to asceticism, or of a female ward of one's own. (7)

These *Anupâtakins* (perpetrators of small sins) are equal to *Mahâpâtakins* (in respect of moral dilinquency) and they shall regain their purity by celebrating horse-sacrifices and by visiting all the *Tirthas*. (8)

CHAPTER XXXVII.

A LIE about one's own excellence. (1) A false complaint to a king. (2) Falsely calumnising one's own preceptor (3) Speaking slightly of the *Vedas*. (4) Abandoning one' own undegraded parents, sons, or wife. (5) Partaking of food of Chandâlas and eating forbidden articles of fare. (6—7) Stealing other's properties. (8) Going unto other's wives. (9) Officiating as priests at sacrifices of men who are unworthy of being so served. (10) Living by adopting a profession not proper to one's own order. (11) Receiving alms from unworthy givers. (12) Killing a *Kshatriya*, or a *Vais'ya*, or a *S'udra*, or a cow. (13) Selling articles which are forbidden to be sold. (14). Suffering one's younger brother to marry before one's self. (15) Marrying before the marriage of one's elder brother. (16) Or to give a daughter in marriage to either of these. (17) Or to officiate as a priest at their nuptial ceremony. (18) To suffer one's self to remain uninitiated beyond the proper age-limit *(Vràtyatà)*. (19) To teach the *Vedas*, every day, in consideration of fees. (20) To be taught by one who teaches the *Vedas* for remuneration. (21) To be employed (by the king's order) in working all kinds of mines. (22) To make large, sharp instruments. (23) Cutting trees, shrubs,

creepers, climbing] plants or cereals. (24) Living by prostituting a girl or one's own wife. (25) Attempting to kill another by practising deadly incantations. (26) To cook for one's own use. (27) Omission to kindle the sacred fire, (even in the presence of one's right to do the same). (28) (Neglecting to discharge one's debts to the gods, *Rishis* and departed manes. (29) Studying of pernicious literature. (30) Atheism. (31) Subsisting by a reprehensible art. (32) Intercourse with women who drink intoxicating spirits. (33) These are the *Upapàtakas*. (34)

Persons guilty of *Upapàtakas* shall practise *Chàndràyaṇa* or *Paràka* penances, or shall celebrate a cow-sacrifice by way of expiation. (35)

CHAPTER XXXVIII.

CAUSING bodily pain to a Brâhmaṇa. (1) Smelling wines and articles that ought not to be smelled. (2) Crookedness. (3) Sexual connection with beasts. (4) And psodomy (or unnatural connection with a woman) (5). These are the crimes that lead to the loss of caste. (6)

One having wilfully committed any of these *(jàti-bhransakara)* crimes, shall practise a *Krichchha-Sàntapanam* penance; having unintentionally committed it, one shall practise a *Pràjàpatyam* penance by way of expiation. (7)

CHAPTER XXXIX.

KILLING domestic or wild animals are crimes, which, degrade their perpetrators to the status of a mixed caste (*Sankareekaranam*). (1)

Having wilfully committed any of these crimes, one shall live, for a month, on barley gruel; having unintentionally committed it, one shall practise a *Krichchha* or an *Atikrichchha* penance. (2)

CHAPTER XL.

RECEIVING (remuneration)* from a despicable person (such as a Mlechchha, etc.,) Carrying on trade or usury, speaking falsehood and serving a S'udra,—these are crimes that make their perpetrators unworthy of receiving alms (*Apàtreekaranam*). (1)

Having committed an *Upàtreekaranam* crime one shall practise a *Tapta Krichchha* or a *Sheeta Krichchha* penance, or a couple of *Mahà-Sàntapanam* penances. (2)

CHAPTER XLI.

KILLING aquatic birds and animals (such as fish, etc,.) and worms and insects. (1—2) Eating things kept in the same box with wine.† (3) These are the crimes which lead to defilement (*Malâvaham*). (4)

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* Receiving gifts from such a person would be regarded as an *Upapâtakam*.

† The text has *Madyânutgata-Bhojanan* which may also mean eating things which contain intoxicating principles within them. Jolly has adopted this interpretation and translated the line as "eating nutmegs or other plants similar to intoxicating drinks (in their effects upon the system)."

The practice of a *Tapta-Krichchha* penance is the atonement for a *Malâvaham* crime; a *Krichchham* or an *Atikrichchham* penance may also be practised for its expiation. (5)

CHAPTER XLII.

CRIMES other than those already enumerated should be classed within the *Prakirna* (miscellaneous group). (1)

In a case of *Prakirna* crime, one, considering its gravity or lightness, shall practise an expiatory penance in accordance with the injunctions of a *Brâhmana.* (2)

CHAPTER XLIII.

NOW about hells. (1) *Tàmisram* (darkness). (2) *Andha Tàmisram* (total darkness). (3) *Rauravam,* (hell of great howling) (5) *Kàla-sutram* (hell of time or death). (6) *Mahà-narakam* (the great hell.) (7) *Sanjivananam* (re-animating). (8) *Abichi* (waveless). (9) *Tapanam* (burning). (10) *Sampratapanam* (extremely scorching). (11) *Sanghâtakam* (compressing). (12) *Kàkolam* (ravens). (13) *Kandulam** (itching). (14) *Kuttanam* (cutting). (15) *Putimrittikam,* (of putrid soil). (16) *Loha-Shanku* (iron-spiked). (17) *Richisham* (frying pan). (18) *Vishama-panthànam* (of undulating ways). (17) *Kantaka-Shàlmali* (hell of thorny Shálmali (Malabaricum Bombax) trees. (20) *Dipanadi* (flame-river.) (21) *Asipatra-Vanam* (sword leaved forest) and *Lohakarakam* (Iron-feters.) (22—23)

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* *Kudmalam* is a different reading which Jolly has adopted.

In these *Atipâtakins*, who have failed to do the proper expiating penances, are successively cooked for the period of a *Kalpa*; (24) deadly sinners (*Mahàpàtakins*) who have not done penances, for a *Manvantaram*; (25) Minor sinners (*Anupâtakins*), for the like period; (26) (Unexpiated) *Upapàtakins*, for four *Yagas*. (27) Those guilty of bringing about the hybridisation of castes for a thousand years. (28) Likewise, those guilty of crimes leading to the loss of caste. (29) So are persons guilty of crimes making them unworthy of receiving gifts (*Apàtrikaranam*). (30) Similarly, those who have committed crimes which lead to defilement. (31) Those guilty of crimes belonging to the *Prakirna* (miscellaneous) group for a great or small number of years (according to the lightness or gravity of their offences). (32)

After death, sinners, treading on the way of *Yama*, suffer dreadful pangs. (33)

Dragged by the dire and grimvisaged emissaries of Death, dreadfully frowning, now on this side and now on the other, they are led to undergo sufferings in hell. (34)

And are bitten by dogs, jackals, carnivorous ravens, herons, cranes, bears, serpents and scorpions. (35)

Burnt by fire, pricked by thorns, severed with saws and oppressed by thirst. (36)

Oppressed with hunger, attacked by ferocious tigers, and fainting with the putrid smell of blood and pus. (37)

Dreadful emissaries of death with faces of crows, cranes and herons ruthlessly assail them whenever they evince a desire to partake of food and drink, belonging to other departed souls. (38)

In some places they are cooked in oil, somewhere they are mercilessly belaboured with clubs, and somewhere they are pasted on slabs of iron. (39)

In one place they are made to eat vomited matter, in another to drink pus and blood; in one place they are subjected to eat excrements, in another putrid flesh, having the smell of pus. (40)

Here enveloped in impenetrable darkness, they are devoured by insects and fire-fanged scorpions. (41)

There they stand shivering in cold, immersed in pools of filthy excrements, or the departed spirits devour one another in distraction of hunger. (42)

Here some are mercilessly belaboured by ghosts, there some are suspended in the air, or shot by hosts of arrows, or cut in pieces. (43)

Here the emissaries of Death trample upon their throats,* their bodies being twisted by coiling snakes, there they are (tormented) with grinding machines† and dragged on by their knees. (44)

Broken-backed, broken-necked, broken-headed, with throats constricted like the girth of a needle‡ and bodies large as cottage-dwellings, these sinners, suffering the consequences of their sins in hell, take birth in the

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* The text has *Kanthéshu Dattapâdàscha.* We fail to understand why Jolly has translated it as "walking upon thorns. *Kantha* means throat; substituting *Kanteshu* for *Kantheshu,* as Jolly as manifestly done, the text would be absurdly senseless and directly condradictory to the sense, indicating the instrumentality of these emissaries of Death in consigning the sinners to the pangs of different hells, as disclosed in the latter part of the couplet, even admitting that *Kanta* may ever have the meaning of Kantakam (thorn)—*Tr.*

† The Uttara-Khandam of the Garuda Puranam, which is evidently a subsequent addition or interpolation, contains the description of a machine, like a sugar-cane mill, in which sinners are thrown in hell.

‡ The text has *Shuchi-kantha.* Jolly has translated it as "the necks of these poor beings are not stouter than a needle." We do not wish to make any comment on this.

wombs of lower animals and are subjected to various kinds of pain. (45—46)

CHAPTER XLIV.

Now after having suffered torments in hell, the sinners take birth in the wombs of lower animals. (1) *Atipâtakins* successively pass into the life-forms of all immobile creatures. (2) *Mahâpâtakins* are successively born into the wombs of insects. (3) *Anupâtakins* in the wombs of birds. (4) *Upapâtakins* in the wombs of aquatic animals. (5) Those, who are guilty of crimes leading to the loss of castes, are re-born in the wombs of amphibious animals. (6) Those, who are guilty of effecting hybridisation of castes, are re-born in the wombs of deer. (7) Those, who are guilty of crimes making men unworthy of receiving alms, take birth in the wombs of lower animals. (8) Those, who are guilty of committing crimes leading to defilement, are re-born in the wombs of out-cast women. (9) Those, who are guilty of *Prakirna* crimes, are re-born as fierce, carnivorous animals. (10) Those, who have taken forbidden food, or the food of one whose food should not be taken, are re-born as insects. (11) A gold-stealer is re-born as a hawk. (12) An encroacher upon a good, public road is re-born as a serpent or a hole-dwelling animal. (13) A paddy-stealer is re-born as a mouse. (14) A stealer of bell-metal becomes a swan. (15) A water-stealer becomes a water-fowl. (16) A honey-stealer becomes a gad-fly. (17) A milk-stealer becomes a crow. (18.) A juice-stealer* becomes a

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* Such as sugar-cane-juice, etc.

dog. (19) A stealer of clarified butter becomes an ichneumon. (20) A meat-stealer becomes a vulture. (21) A lard-stealer becomes a cormorant. (22) An oil-stealer becomes a cockroach. (23) A salt-stealer becomes a cricket. (24) A stealer of milk-curd becomes a heron. (25) A silk-stealer becomes a partridge. (26) A linen-stealer becomes a frog. (27) A stealer of cotton threads becomes a curlew *(Krauncha)*. (28) A cow-stealer becomes a lizard *(Godhâ)* (29) A stealer of treacle becomes a *Valguda** (bird). (30) A stealer of scents becomes a mole. (31) A stealer of edible leaves becomes a pea-cock. (32) A stealer of confectionery becomes a boar, (33) A stealer of uncooked grain becomes a porcupine. (34) A fire-stealer becomes a heron. (35) A stealer of house-hold implements becomes a wasp. (36 A stealer of red cloths becomes a *Chakora* bird. (37) An elephant-stealer becomes a tortoise. (38) A horse-stealer becomes a tiger. (39) A fruit or flower-stealer becomes a monkey. (40) A stealer of women becomes a bear. (41) A cart-stealer becomes a camel. (42) A stealer of animals becomes a goat. (43)

The man, who wilfully steals an article belonging to another, or drinks clarified butter not offered unto the sacred fire, is sure to take birth in the womb of a lower animal. (44)

Women, guilty of these crimes, are reborn as females of those animals. (45)

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* Nanda explains *Valguda* as a kind of bat, which is evidently identical with *Vâgvada* mentioned by Haradatta on Gautama, Chap. (XVII 34) Dr. Bulher suggests that it is the name of a species of large harbivorous bat (flying-fox) called *Vagud* or *Vagul* in Gujrati.

CHAPTER XLV.

Now, the sinners, let loose from hells after suffering torments therein, having worked up their way from the plane of animal life to that of human existence, are reborn with certain marks on their persons. (1)

Atipâtakins shall be reborn as lepers. (2) A Brâhmanicide, as a person suffering from pulmonary consumption. (3) A wine drinker, as one suffering from the disease known as black teeth. (4) A gold-stealer as one suffering from bad nails. (5) A defiler of his *Guru's* bed as one affected with a cutaneous affection (lit, diseased skin). (6) A traitor or slanderer, as one suffering from putrid nose (fetid-smelling coryza). (7) A base informer, as one with foul-breath. (8) A paddy stealer as a deformed person. (9) A person, who steals paddy by substituting bad for good paddy, will be reborn as one with a limb in excess. (10) A stealer of cooked food as a dyspeptic. (11) A stealer of words as a dumb person. (12) A cloth-stealer as one suffering from Psoriasis. (13) A horse stealer as a maimed one. (14) A foul-mouthed abuser of the gods and Brâhmaṇas as a dumb person. (15) A poisoner as one with a loose-bound tongue* (16) An incendiary as a lunatic. (17) He, who acts in hostility to his *Guru*, will be reborn as one suffering from epilepsy. (18) A cow-killer as a blind person. (19) So is the stealer of lamp. (20) An extinguisher of lamp, blind in the one eye. (21) A

* The text has *Lola jihva* which signifies a natural looseness of the muscles of the tongue which impels the patient to constantly protrude and draw in that organ owing to the abnormal accumulation of saliva in his mouth. It does not directly mean a stammerer, as Jolly has translated it, but stammering may ensue as one of the effects of the disease.

seller of tin, chowries, and lead as a washerman. (22) A seller of an animal with unbifurcated hoofs as a hunter (23) An eater of the food of a pander* is reborn as a man, who suffers his mouth to be abused. (24) A thief, other than a stealer of gold, is reborn as a bell-man.† (25) An usurer, as one suffering from vertigo‡ (26) One, who eats dainties alone, as one suffering from intestinal glands§ of the *Vâtaja* (nervous) type. (27) A breaker of promise or contract, as a bald-pated one. 28) A *Brahmachârin*, who has broken the vow of chastity,|| as one suffering from Elephantiasis. (29)

A destroyer of other men's means of subsistence as an indigent one. (30) An oppressor of men as a life-long invalid. (31)

Thus through the (dynamics) of specific acts men are born with specific marks on their persons, or blind, maimed, hunch-backed, one-eyed, deaf, dumb, dwarfish, or invalid, or as weaklings. Hence one should perform rites of expiation by all means. (32—33)

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* The text has *Kundâshi* which means one depending upon a Kunda for subsistance. 'The son of a woman born in adultery by a man while her husband is living is (*Patyau Jivati*), *Kunda*, (*Svât*), M. S. 3. 174.

See also. Yajnavalkya 1. 122 and 224 and Manu 3. 158 and not persons born in adultery, in general, as Jolly has translated it.

† The text has *Ghantika*, which means one whose duty is to ring the bell. It is synonemous with *Ghantâ-tâda*, a bell-man. Jolly has translated as a "bard."

‡ The text has *Bhrâmari*, which means one suffering from *Bhrama*, vertigo or giddiness. Jolly has translated it as epileptic.

§ The text has *Vâtugulmi*, which signifies a person suffering from intestinal glands, due to the excited or agitated condition of the bodily Vayu (neural energy), Jolly has translated it as rheumatic which is manifestly incorrect.

|| The text has *Avakirni* which means a *Brahmachârin* who has broken his plighted continence, not breakers of the vow of chastity in general, as Jolly has translated it.

CHAPTER XLVI.

THE following constitutes a *Krichchha* penance. (1) Do not eat for three days. (2) Bathe three times, each day. (3) Plunge into the water at each of the three baths and recite the *Aghamarshanam Mantra*. (4—5) Remain standing in the day. (6) Seated in the night (7) Make the gift of a milch cow at the close of the penance. (8)

This is *Aghamarshanam** (9) For three days take meal in the evening; for three days take meal in the morning, and for three days take that which is obtained without solicitation, and fast for three days,—this† is what constitutes a *Prâjâpatyam* (10) For three days drink hot water, for three days take warm clarified butter, for three days take warm milk, and fast for (the last) three days. This is what constitutes a *Tapta Krichchha* (penance). (11) The penance practised in the same manner by substituting cold for hot water, clarified butter, and milk is called a *Sheeta Krichchham*. (12) To live on milk alone for twenty one days (in succession) constitutes a *Krichchhâti Krichchham* (austerest of the austere penances). (13) To live on water *(Udak)* and powders of fried barley grains *(Saktu)* for a month constitutes an *Udaka-krichchham* (water-penance). (14) Thus to live upon stems of lotus plants is called *Mula Krichchham* (root penance). (15) Living on *Vilva* fruits for a month is called *Vilva Krichchham* (Vilva-penance). (16) A continuous fasting for twelve days constitutes a *Parâka* penance. (17) Take cow's urine, cow-milk, curdled cow-milk, melted cow-

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* The same penance may be also practised by fasting for three days and by reading the *Aghamarsham Suktam* at its close.

† The term of a Prâjâpatyam penance is twelve days.

butter, and washing of *Kusha* grass on the first day and fast on the day following:—This is what is called a *Sântapanam* penance. (18—19) Habitual taking of any of these substances such as, cow-milk, etc., one day, and fasting on the alternate day (for a weak) constitutes what is called a *Mahâ Sântapanam.* (20) Taking any of these substances alone on the three successive days and thus for a period of eighteen days, alternated by six sets of three days' fasting, constitutes what is called an *Ati-Sântapanam* (penance). (21) Eating of oil-cakes after the first day of fasting, followed by a day of fasting; taking of the foam of rice-boilings on the next day, followed by a day of fasting, taking of whey on the next day followed by a day of fasting, taking of barley-powders on the next day followed by a day of fasting constitute what is called a *Tulâ-purusha* (penance). Taking of decoctions of *Kusha* blades, *Palâsha* leaves, *Audumvara* leaves, *Padma* leaves, *Vata* leaves, *Shanka-pushpi* leaves and leaves of *Brâhmi* plants, respectively, each day, for a week, constitutes what is called a *Parna-Krichchha* penance (leaf-penance) (22—23) A full shorn, self-controlled, votary bathing, three times a day, and lying on a couch, is alone competent to practise any of these *Krichchha* (austere) penances. (24) While engaged in practising any of these penances, one shall renounce all speaking with women and degraded persons, recite the sacred *Mantras*, and cast libations (of melted butter) in the sacrificial fire according to his might. (25)

CHAPTER XLVII.

NOW about *Chândrâyaṇah* (1) Let a man take morsels of food, unvarying in size, (while engaged in

practising this penance). (2) He shall increase the number of his morsels with that of the lunar phases during the light fortnight; (3) Successively decreasing it by one, each day, during the dark fortnight, fasting on the day of the new moon. This is what is called a *Chândrâyanah.* There are two kinds of *Chândrâyanah*, *Yavamadhya* (barley-middled) and *Pipili-madhya* (Ant-middled). A *Chândrâyanah* during the middle (of the term) of which a new moon occurs is called Ant-middled. (4—5) That in the middle of which a of full moon occurs is called *barley-middled.* (6) That in which a *Yati* takes eight morsels of food, each day, for a month, is also called a *Chândrâyanah*, (7) That in which one takes four morsels of food in the morning and four morsels of food in the evening is called an Infant *Chândrâyanah.* (8) Eating any how three hundred less sixty morsels of food in the course of a month is called *Sâmânya* (general) *Chândrâyanah.* (9) O Earth, the seven, holy *Rishis*, as well as the gods *Brahmâ* and *Rudra*, having practised this penance of yore, acquired splendid existences. (10)

CHAPTER XLVIII.

CONSIDERING himself as weighed down with sin, committed by his own acts, let a man cook a handful of barley-gruel for his own use.* (1) He shall not cast oblations of the same in fire. (2) Neither must he make the *Vali* offerings. (3) Let him consecrate this barley-gruel with the (sacred) *Mantras*, respectively in

* After it has become cold after the cooking.

its unboiled, boiling and cold stages. (4) Protect the boiling barley-gruel, by tying Kusha blades round the neck of the cooking pot, and by reciting the *Mantram*, which runs as follows :—The holy *Soma*, who is the *Brahmâ* (highest priest) among the gods, the leader among the clear-visioned seers,* the Rishi among Brahmanas, the buffalo among horned animals, the falcon among birds, the Svadhiti tree among the forest trees, tricles down murmuring and imparting holiness. (5—6) He shall take that barley-gruel by pouring it out in a separate vessel. (7) He shall cast oblations of the same unto the fire of his own soul (eat that), and recite the following *Mantram* :—Salutation unto the gods that are born of mind, the upholders of the mind, the intelligent sons of vitality. May they protect us, may they purify us. (8—9) Then after having sipped water, he shall touch his navel† and recite the *Mantra* running as :—Rest contented in our stomach, O ye waters, and ye barley-corns, after having been bathed. They shall not prove unwholesome, or incongenial to us, conferring health and immortality, and increasing our sacrifices.‡ (10) The intelligent one shall (perform this rite) for three days; (11) A sinner, for six days (12) Any of the *Mâhâpâtakins* will be purified by taking it for seven days. (13) Taking it for twelve days extinguishes even sins committed by one's ancestors. (14) Taking

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* The text has *Kavi*. Sayana has uniformly explained the term as synonimous with *Krântadarshi*, a man with a vision extending far beyond the range of that of ordinary mortals, or with a knowledge penetrating far into the darkness beyond the horizon of human knowledge.

† The text has *Nabhimâlabheta*. Jolly has translated it as "let him seize the centre of the vessel."

‡ The text has *Rita-bridha Iti*. Jolly has translated it as increasers of justice.

it for a month extinguishes all sin. (15). Taking gruel of barley corns, passed off indigested with the excrements of a cow, for twenty one days, likewise extinguishes all sin.† (16) The barley-gruel should be consecrated by reciting the following *Mantra*.

Thou art barley, the king of all food-grains (*Dhânya*). *Varuṇa* is thy presiding deity. Mixed with honey thou dost extinguish all kinds of sin. The holy Rishis have proclaimed thee as purifying and sin-absolving. Barley is clarified butter, barley is honey; barley is water, barley is ambrosia. O you barley corns, efface my sins, and iniquities I have committed by words, by acts and by evil thoughts. (17—18) O ye barley corns, extinguish the sin I have committed by my mind, and body, avert distress and ill-fortune. (19)

O ye barley corns, absolve me of sins I have committed through partaking of food licked by dogs or swine, or defiled by the touch of leavings, and purify me from the stain of negligence to my parents. (20)

Purify me from the sin of eating the food of a courtesan, of a hotel-keeper, of a thief, of a S'udra, as well as that due to my eating on the occasion of a *Nava S'râddha*, or of a *Jâta S'râddha* ceremony. (21)

O ye barley corns, purify me from the sin of cunningness I have practised out of ignorance, foolishness, or in my infancy, or in royal courts of justice, or by stealing gold, or by speaking ill of any Bráhmaṇa, by

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† *Gonihâra muktânâm Yavânâm* is the word that occurs in the text, which means barley corn passed off undigested by a cow with her excrements and not, as Jolly has translated it, "dissolved in excrements of a cow. The use of such barley grains is recommended by Charaka in certain types of urinary complaints; and they were considered wholesome and purifying by our ancient Rishis.

officiating as a priest at the sacrifice of one, who should not be so served. (22)

CHAPTER XLIX.

FAST on the eleventh day of the light fortnight in the month of Agraháyaṇa, and worship the god Vásudeva with offerings of flowers, lighted lamps, burning incense-sticks, and scents, on the twelfth day, and feed the Bráhmaṇas as well. By practising this vow for a year, one is absolved of all sin. By practising this vow, life long, one takes birth in the White Island *(Shveta Dvipa)*, famous in the Puranas as the favourite abode of Vishnu. (1—4)

By practising this vow on the twelfth days of the moon's wane and increase, for a year, one goes to heaven; to the region of Vishnu, by practising it for life. Likewise, on the fifteenth day of the fort-night. (5—7)

By worshipping* Keshava, the embodiment of Yoga, on the day of the full moon, and Keshava, the exponent of Brahma, on the day of the new moon, one attains the nature of Brahma, the highest of all existences. (8)

The day of the full-moon, when the moon is found in the company of the Jupiter in the sky, is called *Mahati*. The twelfth day of the light fortnight in the month of *S'râvana*, marked by the asterism *S'ravanâ*, is also known by the same epithet; fasts and gifts observed and made on these days bear infinite fruits. (9—10)

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* According to Nanda Pandit the two forms of *Vishnu* mentioned here should be regarded as two different deities and worshipped as salutation unto *Brahma-Keshava* and salutation unto *Yoga-Keshava*.

CHAPTER L.

LET a man build a cottage in the forest and live therein. (1) Let him bathe three times, each day. (2) He shall beg alms in the village, confessing his own guilt. (3) And sleep on a grass-cushion. (4) This is the Great penance (*Mahá-Vratam*). (5) Having unintentionally killed a Bráhman, one shall practise this (*Mahá Vratam*) penance for twelve years, (6) or having unintentionally killed a Kshatriya, engaged in performing a sacrifice, (7) or a pregnant woman, or a woman in her menses, (8) or a woman of the family of Atri, (9) or a friend. (10) This *Mahá-Vratam* penance should be doubly practised (by a regicide) for (intentionally) killing a king. (11) A quarter part less of this penance should be practised for wilfully killing an ordinary Kshatriya. (12) A half part of the penance for killing an (ordinary) Vais'ya. (13) Half of that (quarter) for killing a S'udra. (14) In all these penances the penitent shall carry a human skull on his staff. (15) He shall be compassionate to all creatures. (16) Clean shorn, he shall follow the cows for a month. (17) He shall sit down after the cows are seated, and remain standing when they will so remain. (18) He shall succour them when distressed. (19) Protect them from evils. (20) He shall not protect himself from cold, etc., before taking steps for their similar relief. (21) Let him bathe in the urine of a cow. (22) and live on cow-milk. (23) This is what is called *Cow-penance* (Govratam), which should be practised for expiating the sin of cow-killing. (24) Having killed an elephant, one shall make a gift of five *Nila* bulls; (25) of a cloth after having killed a horse. (26) of a one-year-old bullock after having killed an ass, or a lamb, or a goat. (27—28)

A *krishnalam* weight of gold should be gifted away for the expiation of the sin of killing a camel. (29) Having killed a dog, one shall fast for three days. (30) Having killed any of these animals, such as a mouse, a cat, an ichneumon, a frog, a Dundubha snake, or an *Ajagara* (boa constrictor), one shall fast and feed a Bráhmaṇa with *Krisharâ* and make the gift of an iron-rod. (31) Having killed a lizard, an owl, a crow, or a fish, one shall fast for three days. (32) Having killed any of these animals such as a swan, a heron, a crane, a Madgu, a monkey, a hawk, a *Bhása* or a *Chakravâka*, (osprey), one shall make the gift of a cow to a Bráhmaṇa. (33) Having killed a snake, one shall make the gift of an *Abhri** of black iron (steel). (34) Having killed an eunuch, one shall make the gift of a *Bhára* weight of *Palala*. (35) Of a pitcher of a clarified butter after having killed a boar. (36) Of a *Drona* (thirty-two seers) of sesame after having killed a partridge. (37) Of a two-years-old bullock after having killed a parrot. (38) Of a three-years-old bullock after having killed a Krauncha. (39) Of a milch-cow after having killed a carnivorous beast. (40) Of a female calf after having killed a harbivorous animal. (41) One shall live, for three nights, on milk alone after having killed an animal not mentioned herein. (42) A killer of a bird not mentioned herein shall eat in the night. (43) Or shall make the gift of a *Mâsha* weight of silver. (44) One shall fast after having killed any water-frequenting animal. (45)

After having killed a thousand of invertibrate animals or a cart-load of vertibrate ones, one shall practise a penance similar to that (laid down in connection with) killing a S'udra. (46)

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* A kind of digging implement,

A little should be given to a Brâhmaṇa after having killed a vertibrate animal, the practice of *Prâṇâyâma* is the purification for killing a bone-less one. (47)

Having felled any fruit-bearing tree, or cut a shrub or a flowering creeper or a climbing plant, one shall recite a hundred Riks. (48)

Drinking clarified butter is the atonement for killing all kinds of small creatures, born of food-grains or sweet sap or juice, or of fruits or flowers. (49)

Having wantonly* cut cereals, whether sown in ploughed fields or growing spontaneously in the forest, one shall live on milk alone for a day and follow the cows. (50)

CHAPTER LI.

A DRINKER of spirituous liquors shall abstain from all religious rites and live upon grains, separated from husks, for a year. (1) Having knowingly taken any of the twelve kinds of bodily excrements, or of the twelve spirituous liquors, one shall practise a *Chàndràyaṇa* penance. (2) Same is the expiating penance for eating garlic, onions, or red garlic, or plants having similar smells, or the meat of village pigs, of village cocks, of asses, and of cows. (3) In all these cases twice-born ones shall be initiated a second time at the close of the penance. (4) Clean shaving of the head, wearing girdles, carrying of staffs, alms-begging and practice of *Brahmacharyam* should be omitted in rites of second initiation. (5) Having eaten the flesh of any five-toed

* The text has *Vrithâlambhe* which means for purposes other than those of a religious sacrifice or divine worship.

animal, other than a hare, porcupine, Godhâ, rhinoceros, or a tortoise, one shall fast for seven days. (6) Having eaten the food of a hotel-keeper, of a courtesan, of a thief, or of a professional singer, one shall live on milk alone for seven days. (7) Likewise, after having taken the boiled rice (food) of a carpenter, or of a leather-manufacturer.* (8) Similarly, after having eaten that of an usurer, of a degraded person, of one who has performed the initiatory (rite of a Soma sacrifice), of a chain-bound prisoner, of one under a curse or accused of a heinous crime, or of an eunuch. (9) Likewise, of an unchaste woman, of an arrogant person, of one who lives by practising medicine, of a hunter, of a hard-hearted person, or of one who eats the leaving of food. (10) Likewise, of a woman without a son or a husband (unprotected woman), of a gold-smith, of one's enemy, of a degraded person. (11) Likewise, of a back-bite,† of a liar, of one who has transgressed the law, or of him who sells himself, or Soma juice.‡ (12) Of a professional dancer, of a weaver, of an ungrateful person, of a washer-man. (13) Or of an iron-smith, of a *Nishâda*, of a stage-player, of a manufacturer of bamboo-made articles, or of a seller of arms. (14) Or of a trainer of dogs, of a wine-brewer, of an oil-manufacturer, or of a washer-man. (15) Or of a woman in her menses, or of a

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* The particle "cha" implies the food of any other degraded person such as a fisherman etc.,——Nanda.

† The text has *Pis'una*, which Kulluka Bhatta has explained as *Parokshe Paranindákári*, one who calumniates a person at his back. Jolly has translated it as a malignant informer.

‡ The text has *Rasa-Vrikrayinâmcha*. Rasa here means Soma-juice or any other fermented vegetable sap or juice, the sale of unfermented juice being not degrading according to the Smriti, Jolly has translated it as "mollasses."

woman living in the same house with her paramour. (16) Likewise, after having eaten food looked at by a fœticide, or touched by a woman in her flow, or biked off by a bird,* or touched by a dog, or smelled by a cow. (17) Similarly, after having taken that which is willfully trampled under feet, or sneezed upon by a person. (18) Likewise, after having eaten the food of an insane, angry or diseased person.† (19) Or that which is unconsecrated, as well as the flesh of an animal wantonly killed (*i.e.*, not on the occasion of a sacrifice.) (20) Having eaten all species of fish other than the *Pâthina*, *Rohita*, *Râjiva*, *Simhatunda*, and *Sakula* fishes, one shall fast for three days. (21) The same is the penance for eating the flesh of all other aquatic animals. (22) Having taken water kept in a vessel of spirituous liquor, one shall take the water boiled with *Sankhapushpi* creeper, for a week; (23) For five days, after having drunk that kept in the vessel of a beverage. (24) A drinker of Soma juice, who smells the mouth of a drinker of spirituous liquors, shall thrice repeat the *Aghamarshanam suktam*, while immersed in water, and live on clarified butter for a day. (25) Having eaten the flesh of an ass, of a camel, or of a crow, one shall practise a *Chândrâyanah* penance. (26) Likewise, after having eaten the flesh of an unknown animal, or dry meat, or meat kept in a slaughter-house. (27) Having (unknowingly) eaten the flesh of a carnivorous beast or bird, one shall practise a *Tapta Krichchham* penance. (28)

Having (unknowingly) eaten the flesh of a *Kalavinka*, of a *Plava*, of a *Chakravâka*, of a swan, of a

* The text has *Patatrin*, Nanda interprets it as "crows;" Kulluka as "crows and the like."

† Compare Yajnavalkya. Chap I. 160-167. *vs.*

Rajjudâla, of a *Sârasa*, of a *Dâtyuha*, of a *S'uka*, of a *S'ârikâ*, of a crane, of a heron, of a cuckoo, or of a wag-tail, one shall fast for three days. (29) Likewise, after having eaten the flesh of an animal with unbifurcated hoofs, or possessed of two rows of teeth. (30) Similarly, for a day and night, after having eaten the flesh of any bird excepting the franceline partridge, the *Kapinjala*, the (quail) *Lâvaka*, the peahen and the peacock. (31) He shall drink, for a day, water boiled with *Brâhmi* plants, after having knowingly eaten any insect. (32) He shall do the same penance for eating (unwares) flesh of a dog. (33) He shall practise a *Sântapanam* penance for eating (unwares) mushrooms known as *Chhatrákam* or *Kavakam*. (34) For eating stale preparations of barley, wheat, or milk, or preparations of food containing clarified butter, sour gruel, and things prepared, over night, without the admixture of sugar (*lit.* modification of *khanda* treacle), one should fast for one day.* (35) Likewise, for eating (unwares) the juice flowing from an incision in a tree, (plants) raised in unclean substances, and the red exudations of trees. (36) Likewise, for unknowingly eaten the roots of water-lilly, and *Krisará*,† *Samyáva*,‡ sweet porridge, cakes,

* Jolly has omitted the qualifying or adjective clause of *Khándavam Varjayitvá* in his translation of the text, which lays down that the penance should be done for eating only those kinds of stale barley-preparations etc., that are made without the admixture of sugar. The text imposes a limitation which the learned translator has evidently lost sight of in his rendering of the line.

† Dallana Mis'ra in his celebrated commentary on the *Sushruta Samhitá* describes *Krishrrá* as a gruel-like preparation of rice, sesamum, and *Másha* pulse boiled together.

‡ *Samyáva*—A kind of cake or pastry made with wheat-flower, milk and honey baked in a butter-pot and seasoned with powdered

and *Shaskulis** not offered unto the gods, as well as rice-offerings before they are dedicated to the deity and libations of clarified butter before they are cast in the fire, (*lit.* before the performance of the *Homa*). (37) Likewise, for drinking the milk of she-animals excepting cows, she-goats and cow-buffalos.† (38) As well as the milk of a cow, she-goat or she-buffalo before the expiry of the tenth day of her parturition. (39) Likewise, for taking the milk of a cow whose milk flows out of itself, or of a cow in her heat,‡ or of one whose calf is dead. (40) Likewise, for taking the milk of a cow that eats ordures. (41) And for taking any thing turned sour except milk-curd. (42) A *Brahmachârin*, who has partaken of a *S'râddha* repast, shall do a *Prâjdpatyam* penance. (43) He shall sit in water for one entire day. (44) For taking honey and meat at one time, one shall do a *Prâjâpatyam* penance. (45) Having taken any thing previously eaten by a cat, by a crow, by an ichneumon, or by a mouse, one shall drink the expressed juice of *Brâhmi* plants. (46) Having partaken of anything previously eaten by a dog, one shall fast for a whole day, and take *Panchagavyam* after that. (47)

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pepper, cardemom-powders and ginger-bits: *Samitâ Madhudugdhena Modayitvâ Sushobhanam, Pachet Ghritottare bhânde, kshiped-bhânde nave 'tatah, samyâvohsau yutas' churnair-khandaila marichârdrakai.*

* *Shaskuli* is a kind of confectionary made with stuffings like our modern *Purís* and *kachauris.*

† Nanda infers from the use of "cha" that the same penance is ordained fer tasting excrements of these animals.

‡ The text has *Syandusi,* which may also mean a cow that has seen a bull or a cow that has borne two calves at the ssme time.

Having (unknowingly) taken the excrements of a five-toed animal, one shall fast for seven days. (48) Having partaken of an *A'ma S'râddha* repast, one shall live on milk alone for three days. (49) A Bráhmaṇa, having unknowingly taken the leaving of a S'udra, shall live on milk alone for seven days. (50) A Bráhmaṇa, having unknowingly eaten the leaving of a Vais'ya, shall live on milk alone for five days. (51) For having taken the leaving of a Kshatriya, for three days; (52) and for one day, for having eaten the leaving of a Bráhmaṇa. (53) A Kshatriya, having eaten the leaving of a S'udra, shall live on milk alone for five days. (54) For eating the leaving of a Vais'ya, he shall live on milk for three nights. (55). Likewise, a Vais'ya, having eaten the leavings of a S'udra's plate, shall do the same penance. (56) Having eaten the food of a *Chaṇḍâla*, one shall fast for three nights. (57) A *Parâka* penance is the expiation for eating the cooked food of a *Chaṇḍála.* (58)

Under no circumstance shall a Bráhmaṇa eat the flesh of an animal, not consecrated with Mantras, but he will eat, in conformity with the injunctions of the eternal scriptures, the flesh of an animal, consecrated with Mantras and duly offered on the occasion of a sacrifice. (59)

A wanton-killer of an animal shall suffer pangs for as many number of years in this world as that of hairs on the body of the slaughtered animal, and shall find no respite in the world to come. (60)

The self-begotten (Brahmâ) created beasts for the purposes of religious sacrifice. A religious sacrifice is for the elevation of all universe; hence slaughter (animal-killing) is no slaughter (animal-killing) in a religious sacrifice. (61)

The slayer of animals for gain stands charged with a lesser sin in the next world than the one who eats the flesh of an animal, killed for purposes other than that of a S'rauta (Vedic) sacrifice. (62)

Cereals, cattle, beasts, trees, and birds, killed for the purposes of a religious sacrifice, are reborn in planes of higher existence. (63)

Animals should be killed only on the occasions of *Madhuparka*, *Daiva*, *Pitra* and other religious sacrifices, and not on any other occasion. (64)

A twice-born one, well-versed in the real imports of the Vedas, who kills an animal on the occasion of a religious sacrifice, causes the elevation of his own soul as well as that of the animal killed in the sacrifice. (65)

A self-controlled Bráhmaṇa, whether dwelling in the forest, or in his own house, or in the house of his preceptor, shall never betake to killing, unsanctioned by the Vedas. (66)

Acts (of) killing, which are sanctioned by the Vedas in this world, should be regarded as (acts of) non-killing, since it is from the Vedas that all religion (virtue) has emanated. (67)

He, who, for his own pleasure, kills harmless beasts,* should be regarded as dead in life; such a man shall know no happiness, here or hereafter. (68)

He, who desists (*lit.* wishes not) from inflicting pain, on any animal, either of death or confinement, (is really) the well-wisher of all creatures, such a man enjoys extreme felicity. (69)

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* Nanda interprets the couplet to mean that it is no sin to sportively kill beasts of prey.

He, who has annihilated all killing propensities, shall obtain what he will contemplate, do, or fix his heart upon. (70)

Meat can not be obtained without killing a living creature, killing leads to hell; hence, let a man refrain from killing any creature whatsoever. (71)

Considering the origin of meat,* and with an eye to the pain which an animal suffers in death or incarceration, let a man refrain from taking all kinds of meat. (72)

He, who does not take meat by transgressing the law (by infringing the rules of the Vedas), like a *Pis'âcha*, earns the love of all, and enjoys an immunity from disease. (73)

He who sanctions the killing of an animal, he who quarters its dead body after killing, he who actually kills it with his own hand, its seller and purchaser, he who cooks its meat, he who serves out the cooked meat (to the diners) and he who eats it—these are the killers. (74)

A greater sinner exists not (in this world) than he who wishes to increase the flesh of his body by eating meat, without first offering it to his departed manes. (75)

The merit of a non-eater of meat, as well as that of one who celebrates a horse-sacrifice, each year, for a hundred years, is equal. (76)

The merit, which one acquires by renouncing meat-diet, can not be acquired by living on holy fruits or flowers; even a forest-dwelling hermit fails to acquire that by living on *Nivâra* grains (77) The animal

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* According to the S'ruti, flesh is the product of the menstrual blood of the mother, the latter being always impure.—(Nanda).

whose meat I take in this world shall eat my flesh in the next. This is the etymology of the term *Mânsa* (meat) as given by the wise (78)

CHAPTER LII.

A STEALER of gold, owned by a Brâhmaṇa, and less than eigty *Ratis* in weight, shall make over a club to the king, confessing his own guilt. (1) Killed, or struck (by the king with that club) he shall be purified. (2) Or he shall do a *Mahâvrata* penance, for twelve years, (3) Like the man who appropriates a trust property (to his own use). (4) A stealer of paddy or wealth shall practise a *Prâjâpatyam* penance for a year. (5) He, who steals another's slave, whether male or female, or (takes wrongful possession) of a field, or of a tank, belonging to another, shall practise a *Chândrâyaṇa* penance. (6) He, who steals an article of small value, shall do a *Sântapanam* penance. (7) He, who has stolen articles of confectionary, solid food, drinks or cordials, beds, cushions, fruits, edible roots (vegetable tubers), or fruits belonging to another, shall take the *Panchagavyam* composition. (8) He, who has stolen hays, wood, trees, dry food, treacle, leather, cloth or meat (belonging to another) shall fast for three days. (9) A stealer of gems, pearls, corals, copper, silver, iron, or Indian bell-metal (white copper) shall live on particles of rice for twelve days. (10) He, who has stolen a cotton, silken, or woolen cloth, shall live on milk for three days. (11) He, who steals an animal with cloven or uncloven feet, shall fast for three days. (12) He, who has stolen a bird, or a scent, or a rope of thread, or an article made of

Bamboo (such as a winnow, etc.) shall fast for one day. (13)

A stealer shall any how make over the stolen good to its rightful owner, and then practise a penance for the expiation of the sin.* (14)

The man, who has stolen any article, by transgressing the injunctions of the moral codes, shall be bereft of that particular article in his next existence, in whatever caste he may be reborn. (15)

Inasmuch as the life, virtue and desire (of a man) are based on wealth, by all means one should refrain from destroying (robbing) other men's wealth. (16)

Of a thief and a destroyer of animal-life, a thief shall come to greater grief. (17)

CHAPTER LIII.

HAVING visited the bed of a forbidden woman, one, clad in a garment of bark, shall practise a *Prájápatyam* for a year, in the forest, in the manner of a *Mahâ-Vrata*, penance. (1) Similarly, after having gone unto another man's wife. (2) Having had incest with a cow, one

* The text has Dattvaiväpahritam *Dravyam dhanikasyâpyupâyatah, Prâyas'chittamtatah Kuryât Kalmashasyâpanutteya*—which implies the sense that the performance of an expiatory penance by a thief is entirely contingent upon his any how restoring the stolen article to its rightful owner, which is primarily obligatory. By any means he must first restore the stolen thing to its owner, failing which he is not even competent to do the penance of atonement. The loss of the owner must be first made good, and then, and then only the thief can seek absolution. Jolly has translated it as "though a thief may have restored to the owner the stolen property, he must still perform a penance."

shall practise a *Govrata* penance. (3) For holding sexual intercourse with a man, for unnatural crimes with a woman, for practising self-abuse, for holding sexual intercourse in water, by day, or in a bullock-cart, a man shall bathe with all his clothes on. (4) By holding sexual intercourse with a Chandala woman, one becomes equal with her in caste. (5) For holding intercourse (unwares) with her one shall practise two *Chăandrâyaṇas*. (6) A single *Prâjâpatyam* for holding sexual intercourse with a beast or with a prostitute. A woman, defiled only one time, shall practise the same penance as laid down in respect of a man going unto another man's wife. (7—8)

The sin, which a Bráhmaṇa committs by going unto an adultress who has forsaken her husband (*Vrishali*),* for one night, he can only extinguish by living on alms and constantly repeating the *Gáyatri* for three years. (9)

CHAPTER LIV.

If a man associates with a sinner, he must do the same penance as the sinner himself (1) A Bráhmaṇa

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* The term *Vrishali* may either mean a Sudra woman, or woman in her menses, or a barren woman, or an unmarried girl of twelve years of age, or an unmarried girl remaining in her father's house in whom menstruation has commenced, or a mother of a still-born child, or a faithless wife. The guilt comtemplated in the text is committed by holding sexual intercourse with an adultress as Yama, after discussing the different meanings of *Vrishali*, has very explicitlylaid down (*Vide* Yama Samhita Chapter I. V. 27). Jolly has translated *Vrishali* as a *Chandala* woman, which is incorrect.

She, who deserts her own faithful husband and commits adultery with another is called a *Vrishali*. *Vrishali* is not a Sudra woman, Yama Samhita Chapter I, 27.

who has drink water from a well in which a five-toed animal has perished, or which has been extremely defiled, shall fast for three days. (2) A Kshatriya shall fast for two days. (3) A Vais'ya for one day only. (4) (And) a Sudra shall take his meal in the night* (under the circumstances). (5) All of them (except the S'udra) must take *Panchagavyam* at the close of the penance. (6) If a S'udra drinks *Panchagavyam*, and if a Brâhmaṇa drinks wine, both of them will go to the great howling hell (*Mahâ-rauravam*). (7) A husband, farling to visit his undiseased wife during her menstrual period,† excepting the days of Parva, shall fast for three nights. (8) A false witness shall do the penance of a Brahmanicide (9). He, who, after defecation or urination, has failed to wash the orifices of the organs (concerned) with water, shall bathe with all his clothes on, and perform a *Mahâ-Vyâhriti Homa*‡ (10) He, who has held sexual intercourse§ after sun-rise, shall bathe with all his clothes on, and repeat the *Gâyatri* one hundred and eight times. (11) Having been bitten by dog,¦ a jackal, a domestic pig, an ass, an ape, a crow, or a public prostitute, one shall approach a current stream of water and practise sixteen *Prâṇâyâmas.* (12)

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* The text has *Naktam*, which means a *Nakta-Vratam*, or taking a meal in the night. Jolly has translated it as "fast for a night."

† The *Ritukâla* or menstrual period during which sexual intercourse with a wife is recommended lasts for twelve days from after the fourth day of the monthly flow.

‡ According to Nanda Pandit the particle "cha" implies that he shall also touch a cow. Jolly has translated *Anudaka* as without water being near.

§ The text has Nirmukta which means who has spent himself. Jolly has translated the term as "surprised asleep," which may be equally correct.

He, who has neglected (deserted) his Vedas and sacred fire, shall thrice bathe, and sleep on the bare floor, and take a single meal obtained by begging, each day, for a year. (13)

For setting one's self up by false statements, and for falsely accusing or abusing one's Guru, he must live on milk, for a month. (14) An athiest, a man who lives the life of an athiest,* an ungrateful person, a trader who uses false weights, or one who deprives the livelihood of a Bráhmana, shall live on alms for a a year. (15) An unmarried elder brother whose younger brother is married, a younger brother who gets himself married before his elder, an unmarried elder sister whose younger sister is married, the relative who gives such a girl in marriage, and the priest who officiates at the ceremony, shall perform the *Chándráyaṇa*, penance. (16) He, who sells living creatures, land, religious merit and *Soma*, must perform the *Taptá Krichchhá*. (17) He, who sells, ginger, cereals, scents, flowers, vegetable roots, leather, ratan, beans, skeletal bones, hair, ashes, husks, skulls, milk, sesame-cakes, sesame, or oil, shall practise a *Prâjâpatyam*. (18) He, who sells S'leshmâtaka fruits, shellac, wax, shells, tin, mother of pearls, lead, steel, Audumvara, and articles made of rhinoceros-horns, shall practise a *Chândráyaṇá* penance. (19) He, who sells red-clothes, cochineal tint, gems, scents, treacle, sweet juice or wool, shall fast for three days. (20) He, who sells meat, salt, shellac, or milk, shall practise a *Chândráyaṇá*. (21) He should be re-initiated with the thread. (22) For riding an ass

* Several editions read *Vâhyâh*, which means lowcaste people who live outside the precincts of a town or village. Jolly has adopted this reading.

or a camel, or for bathing, sleeping, or eating naked one shall practise three *Prâṇâyâmas.* (23)

A recipient of improper gifts, or of gifts from unworthy persons, is purified by repeating, three thousand times, in an intent spirit, the *Gâyatri Mantra,* by living in a cow-pasture for a month, and by subsisting on milk for three days. (24)

He who has officiated as a priest at the sacrifice of one who is not fit to be so served, he who has performed the funeral rite for a stranger, he who has practised a magic of destruction, and he who has celebrated an Ahina* sacrifice, shall regain his purity by practising three *Krichchha* penances. (25)

Those whose rites of *Sâvitri* initiation have not been performed at proper times (*Vrâtyas*) shall be caused to practise three *Krichchha* penances, and shall be again duly initiated with the thread. (26)

The same penance should be done by twice-born ones, seeking to atone for having done improper acts and for having neglected the duties of Brâhmanism. (27)

Brâhmaṇas, who have earned money by condemnable means, shall regain their purity by renouncing that money, as well as by doing penances and repeating the sacred Mantras. (28)

For omitting to perform acts, performances of which are enjoined as daily obligatory by the Vedas, as well

* An *Ahina* sacrifice, according to Nanda Pandit, is one connected with repeated drinking of Soma-Juice and lasting from two to twelve days. Medhâtithi in his commentary on the *Manu Samhitá* (Chapter XI 198) describes it as a sacrifice extending over two days or more. Kulluk (*ibid*) states that it lasts for three days or more and is alleged in the Vedas to cause impurity.

as for breaking the vow of *Snâtaka*, fasting is the only atonement. (29)

For aiming, or raising a stick against a Bráhmaṇa, a *Krichchha* penance must be performed; for striking him, an *Ati-Krichchha* penance; for fetching blood on his person, a *Krichchhâti Krichchha* penance. (30)

Let the virtuous have no dealings with the unexpiated sinners who have not practised the proper penances of atonement, nor speak lightly of them after they have performed such penances. (31)

A virtuous person shall never associate with a killer of an infant, of a woman, or of a person taken under protection, nor with an ungrateful wretch, even after they have performed proper penances for their guilt. (32)

Infants under sixteen years of age, old men of eighty years, women, and sick folks shall do only half of the penance enjoined to be performed for the crime they are guilty of. (33)

For the expiation of crimes not herein specially provided for, expiatory penances should be laid down in consideration of the age of the penitent and the nature of the crime he is guilty of. (34)

CHAPTER LV.

Now about the expiatory penances for crimes committed in secret. (1) A killer of a Bráhmaṇa shall take an ablution in a current stream of water, and practise sixteen *Prâṇâyâmas*, and live on a *Havishya* meal, once a day, for a month, whereby he will be purified. (2) At the close of the penance he shall make the gift of a

milch cow. (3) A drinker of spirituous liquors is purified by practising the vow of *Aghamarshanam.* (4) A gold-stealer is purified by ten thousand times muttering the *Gâyatri.* (5) One who has defiled the bed of his preceptor will be purified by muttering the *Purusha Suktam* and performing a *Homa*, after having fasted for three days. (6)

As a horse-sacrifice, the king of' sacrifices, removes all sin, so *Aghamarshanam Suktam* extinguishes all sin. (7)

Let a twice-born one practise *Prâṇâyâma* for the extinction of all sin ; all the sins of a twice-born one is consumed by the (fire of) *Prâṇâyâma.* (8)

With his breath-wind held in suspense let a twice-born one thrice recite the *Gâyatri* with the *Vyâhriti*, *Praṇava* and *Gâyatri S'iras (mantras)*, this is called *Prâṇàyàma.* (9)

The lord of created beings (*(Prajâpati)* milched "A," "U," and "Ma," the component letters of the *Praṇava (Om)* and the "*Bhu*," "*Bhuva*" and "*Sva*," (the Vyâhritis) from the three *Vedas* as their essence. 10

Prajâpati, the supreme lord of the universe, milched the three feet of the *Gâyatri* (running as) *Tat*, etc. from the three *Vedas.* (11)

By muttering this sound *(Om)* and the *Gâyatri* preceded by the *Vyâhritis*, at morning and evening, each day, one acquires the same religious merit which a Veda-knowing Bráhmaṇa acquires by reading the three Vedas. (12)

By muttering this trinity of *Mantras (Gâyatri, Praṇava* and *Vyâhriti*), for a thousand times, outside the village, a man is enabled to cast off all sin in the course of a month as a snake casts off its slough. (13)

A Brâhmaṇa, a Kshatriya and a Vaishya, bereft of this trinity of Mantras, and of their daily religious duties at the proper time, become condemnable in the society of the virtuous. (14)

The three great *Vyâhriti* Mantras, as well as the *Tripadà* (three-footed) *Gàyatri* preceded by the eternal *Praṇava* should be regarded as the mouth of (way of attaining) *Brahma*. (15)

He, who unremittingly mutters the *Gàyatri Mantra*, each day, for three years, becomes ethereal as the sky and light as the air* and attains the Supreme *Brahma*. (16)

The single-lettered (*Mantra, Om*) is the supreme *Brahma*; *Pràṇàyàma* is the greatest of all penitential austerities; nothing is greater than the *Sàvitri* (Mantra), truth-speaking is greater than the vow of reticence. (17)

All the Vedic rites of *Homa*, *Japa* etc., are perishable; eternal and undecaying is the *Praṇava*, the exponent of Brahma, the lord of beings. (18)

Japa-yajnas (sacrifices of mental repetitions of *Mantras*) are ten times greater than ritualistic sacrifices (*Vidhi Yajnas* such as *Darsha Paurnamâshi* etc.) mentioned in the Vedas: Low-mutterings of *Mantras* (Upángshu-Yapa) are a hundred times, and mental recitations of Mantras are a thousand times more meritorious than the *Vidhi-Yajnas*. (19)

The four Páka-Yajnas† which are so intimately con-

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* The text has *Váyu-Bhuta, Kha-Murtimán*. It means that the votary can go anywhere he pleases like the air and assume any shape or become bereft of all forms like the ether.

† The four Pâka-Yajnas, according to Nanda Pandit, are the offerings to gods, to all beings, to manes, and to men, together with the offering to Brahma.

connected with and included within the *Vidhi-Yajnas*, do not rank a sixteenth part of the *Japa-Yajnas* in respect of merit. (20)

Undoubtedly a Bráhmana may obtain final emancipation by dint of this *Japa* alone, inasmuch as there is a dictum in the Veda that, "such a Bráhmana, friendly to all, becomes merged in the supreme Brahma." (21)

CHAPTER LVI.

Now then follow the purifying Mantras from all the Vedas. (1) By muttering which, or reciting which at a burnt oblation, twice-born ones are freed from all sin. (2) (They are the) *Aghamarshanam*. (3) *Devakritam*. (4) *Suddhavatya*. (5) *Taratsamandiyam*. (6) *Kushmândyah*. (7) *Pâvamânyah*. (8) *Durgâsâvitri*. (9)

Kulluk following *Devapala* in his commentary on the Kâthaka *Grihya S'utra* excludes the last (offering to Brahman) from the list of *Páka-yajnas*. Similarly we find, only four Pàka-Yajnas mentioned in the *Grihya S'utras* of Kausika, Parás'ara and Sânkhâyana. Pâka-Yajnas are mentioned in the text as opposed to *Vidhi-yajnas*, sacrifices prescribed by the Vedas, probably because the latter are offered in the triad of sacred fire, whereas the Pâka-Yajna in its narrower sense denotes the oblation offered in the domestic fire (Gârhapatyâgni.)

3 Rig-Veda, X. 190. 1.

4 Vâjasaneyi Samhitá, VIII 13.

5 Rig-Veda, VIII. 84, 7—9.

6 Rig-Veda, IX. 58.

7 Vâjasaneyi Samhitá, XX. 14—16.
(Taittiriya A'ranyakam, X. 3—5.)

8 The term Pávamányah ordinarily denotes the ninth book of the Rig-Veda, but according to Nanda Pandit it has reference to Taittiriya Bráhmana, I. 4, 8.

9 Rig-Veda, I. 99, 1.

Atishangâh. (10) *Padastobhâh.* (11) *Vyâhriti sâmans.* (12) *Bhârundâni.* (13) *Chandra Sâmans.* (14) *Purushavrata Sámans.* (15) *Avingam.* (16) *Bârhaspatyam.* (17) *Gosuktam.* (18) *Ashva-Suktam* (19) *Chandra Sukta Sâmans.* (20) *S'ata-Rudriyam.* (21) *Atharvas'iras.* (22) The three *Suparnas.* (23) *Mahâ-Vratam.* (24) *Nârâyaniyam.* (25) and *Purusha-Suktam.* (26) The three *A'jyadohas,* the *Rathântaram,* the *Agni-Vratam,* the *Vámadeva* and the *Vrihat sáma.* These

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10 Sáma-Veda, II. 47—49.

11 Sáma-Veda, II. 578—580.

12 The Vyáhriti Samans, *i.e.*, *Bhuh*, *Bhuvah*, *Svah*, *Satyam* and *Purushah.*

13 Bhárundah is the name of certain Sâmans twenty-one in number which begin with the words yat te Krishna Sákuna (Rig-Veda, X. 16-6). The verse quoted by Nanda Pandit does not occur in the A'ranyagána as alleged by him. Jolly says that "the Sámans called *Ekavimsatyanugâna* are meant which are found in that work though they do not contain the verse referred to.

14 Sáma-Veda, I. 147.

15 A'ranyaka Samhitá, IV. 33, 34, in Goldschmidt's Edition, Rig-Veda, X. 90, 1, 4,—*Jolly.*

16 Sáma-Veda, II. 1187.

17 Sáma-Veda, I. 91.

18 Sáma-Veda, I. 122.

19 The same text as in the fore-going S'utrá.

20 Sáma-Veda, I. 350. Nanda infers from a passage of Váshishta (XXVIII. 12) that "Cha" refers to Sáma-Veda, II. 812, and I. 153.

21 Káthaka, XVII. 11—16.

22 The text begins with the words Brahmá Devánám prathamah Sambabhuva (Brahmá rose first among the gods).

23 Taittiriya A'ranyakam, X. 48—50.

24 Sáma-Veda, I. 91.

25 Taittiriya A'ranyaka, X. Passim.

26 Rig-Veda, X. 90, 1. The particle "Cha" refers to Rig-Veda, X. 71 and I. 90, 6—8.

Mantras, chanted (by them) tend to purify all creatures; and their chanter is enabled to recollect the incidents of his past existences, if he so desires it. (27)

CHAPTER LVII.

NOW the following should be avoided. (1) *Viz.* the *Vràtyàs* (or twice-born ones not initiated with the thread at the proper time and within the proper age-limit) (2) The degraded. (3) Those whose fathers and mothers are impure. (4) The Food of all these persons must not be taken, nor gifts be accepted from them. (5) Cease to have any connection whatsoever with the gifts of persons from whom gifts may not be accepted. (6) The *Bràhma* energy of a Bráhmana is extinguished by accepting gifts. (7) He, who accepts the gift of an article, of the mode of accepting which he is ignorant, is drowned with the giver in hell. (8) He, who, although worthy and capable of accepting a gift, refrains from receiving the same, goes to the region of givers (after death.) (9) One shall not refuse to accept the gifts of fuel, water, roots, fruit, refuge, meat, honey, beddings, cushion, chambers, flowers, milkcurd and edible plants when voluntarily offered (by their givers). (10)

A man, invited and pressed to take alms, may safely accept alms even from the miscreants. It carries the sanction of *Prajápati.* (11)

His manes do not eat for fifteen years the food offered by a man who refuses to accept such a gift, nor

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27 Sáma-Veda I. 67, Sáma-Veda, I. 233, Sáma-Veda, I. 27, Sáma-Veda, I. 169, Sáma-Veda, I. 234.

does fire convey the libations offered by him to the gods. (12)

For appeasing the hunger of one's *Gurus* and servants, as well as for the purpose of making offerings to one's gods and departed manes, one may accept a gift from any person whatsoever, but one must not satisfy one's self with that. (13)

Even for these* purposes, one, capable of accepting the gifts of those kinds of article, must not accept them from unchaste women, from eunuchs, from the degraded or from one's own enemies. (14)

On the death of one's own parents, or in the event of one not residing in the same house with them even when they are alive, one, seeking one's own subsistance, shall take gifts only from the virtuous. (15)

One who ploughs the ground for half of the crop and gives the other half to the king or to the owner of the land *(Ardhika)*, a *Kula-mitra (lit.* a friend of the family), one's own slave, a cow-herd, or a barber, as well as he who surrenders himself saying, I am your slave—the food of these persons, even if they are Sudras, may be taken.* (16)

* The castes mentioned in this Sutra are not properly S'udras but offspring of unions between parents of different castes. According to the Agnipuranam most of the Sankara Jâtis (mixed castes) or S'at S'udras are the offspring of unions between twice-born fathers and S'udra mothers. There we find that Nápitas (barbers) are the son of a Bráhmana father by a potter (Kumbhakâra) mother, herdsmen being, according to Parás'ara, the offspring of a Kshatriya by a S'udra damsel. Nanda considers that by the use of the particle " Cha" potters are also intended. A different interpretation of the text has been given in the Parás'ara Samhita, though Kulluk Bhatta and Mitâkshară have both dissented from that view.

CHAPTER LVIII.

NOW the Householders have three kinds of property. (1) (*viz*) white, mottled and black (2) A religious (rite) done with the white property by a man in this life confers upon him divinity (in the next) (3) That, done with the mottled property, serves to impart him human existence (4) That, which is done with the black property, makes him reborn as a beast (5) Property acquired by all (castes) by plying their proper and respective works or professions is called white property. (6) Property acquired by a member of any superior caste by following the profession of the next inferior caste is called mottled property. (7) Property acquired by a member of superior caste by following the profession of castes, by two or more degrees lower than his own, is called black property. (8)

Property inherited by a right of succession, or obtained as presents of love or affection, or obtained with a wife (marriage-dowry) is white irrespective of castes. (9)

Property acquired as a bribe or hush money, as well as that acquired by selling articles which ought not to be sold, or as the price of a favour or good turn done to a man (*lit.* the price of a benefit) are called mottled (*S'avalam*) property. (10)

Property acquired by gambling, by theft, by robbery, by deceit, by manufacturing artificial gold, or by sycophancy (*lit.* blowing chowries unto a rich person) is called black wealth. (11)

The work done by a man with any of these kinds of property bears him the like fruit both in this world and the next. (12)

CHAPTER LIX.

LET the master of a house-hold perform the *Pâka-ya-nas** in his nuptial fire. (1) Both at morning and evening he shall perform the *Agni-hotra* sacrifice. (2) He shall make burnt offerings to the gods (failing to cast libations of clarified butter in the manner of an *Agni-hotra*). (3) Let him do the *Darsha-Paurna Mâshi* sacrifices on the days of the new and the full moon. (4) On each solstice let him offer the *Pashu bandha* (animal sacrifice). (5) In autumn and summer let him perform the *Agrayana* sacrifice, (6) or when the barley and paddy are found to ripe. (7) Persons with stores of paddy (food grain) enough to provide them for more than three years shall do the *Soma* sacrifice, once a year. (8—9). Short of money, a house-holder shall do a *Vais'vânara* sacrifice. (10) Food obtained from S'udras must not be used in a sacrifice. (11) Money obtained by begging for the celebration of a sacrifice should be spent in its celebration. (12) Libations of clarified butter should be cast in the fire for the *Vishvedevas*, morning and evening. (13) Let him give alms to an [illegible] (14) By giving alms to the reverential persons [illegible] quires the merit of making the gift of a cow. (15) [illegible] absence of an ascetic, the food (kept for him) [illegible] be given to a cow. (16) Or cast in the fire. (17) [illegible] is food in the house, after the master has taken [illegible], let not a beggar be turned away from the [illegible] (18) Pestle and mortar, the grinding slab, the [illegible] the pitcher, and the broom—these are the five

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* [illegible]nda interprets it as *Vais'vadeva*, *S'ravanâkarman* and similar [illegible] *Paka-yajnas* denote all those sacrifices which may be done [illegible]sehold fire and do not require the kindling of the triad of

animal-killing places in a house-hold (*lit.* of the master of a house). (19) For the expiation of sins let him do a *Brahma* sacrifice, a *Deva* sacrifice, a *Bhuta* sacrifice, a *Pitri* sacrifice and a *Nara* sacrifice, each day. (20) Reading the Vedas is called *Brahma* sacrifice. (21) Burnt offerings to gods constitute a *Deva* sacrifice. (22) Oblations of food offered unto all creatures constitute a *Bhuta-yajna.* (23) Libations of water offered to one's manes constitute a *Pitri-yajna.* (24) Hospitality to all chance-comers in the house is called *Nri-yajna.* (25) He who does not offer food to the gods, to Atithis, to his manes, to his servants (dependants) and to his ownself does not live, but merely breathes. (26)

[The three orders of ascetics, *viz.*,] *Brahmachârins*, *Yatis* and *Bhikshus* derive their sustenance from the order of the house-hold, hence a house-holder must not dishonour them when they are arrived at his house. (27)

The Rishis, the manes, the gods, the creatures, and the Atithis all look to the house-hold for sustenance; hence, the order of house-holders is the best of all other orders of life. (28)

Following pursuits of virtue, wealth and desire, constant distribution of food, worship of the gods, honouring Bráhmaṇas, studying the Vedas and propitiating the manes are the duties, by duly discharging which, a house-holder comes by the status of Indra. (29)

CHAPTER LX.

RISING from his bed in the *muhurta* sacred to Brahman (forty-eight minutes before sun-rise) let him void excrements. (1) Facing the south by the night and

the north by the day and in the either twilight. (2) Not in a covered ground. (3) Nor on a ploughed field. (4) Nor in the shade of a sacrificial tree. (5) Not on the field of an alkaline soil. (6) Nor on grassy ground. (7) Nor on grounds in which lives any animal. (8) Not in a hole. (9) Nor on an ant-hill. (10) Not on a path. (11) Nor on a high road. (12) Not on another man's excrements. (13) Nor in a garden. (14) Nor close to a garden or tank. (15) Nor on charcoals (16) Nor on ashes. (17) Nor on cow-dung. (18) Nor in a pasturage. (19) Nor in the sky. (20) Nor in water. (21) Not facing the sun, the moon, the fire, or the wind, or a Guru, or a woman or a Brâhmaṇa. (22) Nor without covering the head. (23) Having rubbed the anus with earth or brick (dust) and caught hold of his urinary organ with his hand, he shall rise and then cleanse himself with earth and water, enough to remove the smell and moisture* (24) The orifice of the urethra should be rubbed once with earth; the anus, twice; the left hand, ten times, the palms of two hands, seven times; and the two feet, three times. (25) This is the purification for house-holders; twice as much purification should there be for Brahmachârins, thrice as much for forest-dwelling hermits, and four times as much for Yatis (the fourth order of ascetics.

CHAPTER LXI.

DO not use a tooth-cleanser of Palasha-twig. (1) Nor one of a Shleshmântaka, Arishta, Vibbhitaka, Dhava

* According to Raghunandana this rule holds good in respect of uninitiated house-holders.

or Dhanvana tree. (2) Nor that of a Vandhuka, Nirgundi, Shigru, Tilva or Tinduka tree. (3) Nor that of a Kovidâra, Shami, Pilu, Pippali, Ingudi or Guggula tree. (4) Nor that of a Pâribhadra, Amrika, Mochaka, Shâlmali or Shana tree. (5) Nor a (twig) of sweet taste. (6) Nor one of an acid flavour. (7) Nor that, half of which is dry. (8) Nor one borrowed with holes (9) Nor one having a putrid smell. (10) Nor one that is shiny. (11) [One should not use a tooth-twig] facing the south or the west. (12) One should use (lit eat) a tooth-twig facing the north or the east. (13) A twig of a Vata, Asana, Arka, Khadira, Karanja, Vadara, Sarja, Nimva, Arimoda, Apâmarga, Mâlati, Kukubha, or Vilva should be used. (14) One that has an astringent bitter and pungent taste. (15)

Each morning, one shall silently use a tooth-twig to the length of twelve fingers inclusive of the brush-like part at its end, and having a girth equal to that of the top of a small finger. (16)

Then having taken (used) and washed that with water, he shall deposit it in a clean place ; one shall not use a tooth-twig* on the day of the new moon. (17)

CHAPTER LXII.

NOW at the root of the first phalange of his small finger lies the *Pràjàpatyam tirtham* (place sacred to *Prajàpati*) of a twice-born one, the *Bràhma tirtham* (place sacred to Brahmâ) at the root of his thumb. (1—2)

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* *Danta Kàshta*—The twig of a tree bitten into the shape of a brush and used for the purposes of a tooth brush.

The *Daivam tirtham* (places sacred to the Gods) at the tips of his fingers. (3) And the *Pitri tirtham* (place sacred to the manes) at the root of his second finger. (4) With his hand placed inside his thigh, and seated at a pure spot, in a happy mood of mind, and then thinking of no other object, and with his face directed towards the north or the east, he shall rinse his mouth with water that is neither hot nor boiled, bereft of froths, not brought by any S'udra, nor with one hand, and free from alkali. (5) He shall thrice rinse his mouth with the *Brahma tirtham* described above. (6) Twice rub his lips. (7) And touch his heart and head and the ducts of his organs (ears, eyes and nose) with the water. (8)

Brâhmaṇas, Kshatriyas, and Vais'yas are purified by sipping water, enough to respectively reach down to their hearts, throats and palates; women and S'udras are purified by sipping water enough to moisten their lips.* (9)

CHAPIER LXIII.

FOR the wherewithal to perform religious sacrifices a Brâhmaṇa shall resort to the king. (1) Do not travel alone on the road. (2) Nor in the company of the wicked. (3) Nor with the S'udras. (4) Nor with one's enemies. (5) Nor in the too early morning. (6) Nor late in the evening. (7) Nor during either twilight. (8) Nor at noon. (9) Nor by the side of water. (10)

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* According to Mitâksharâ women and S'udras are purified by sipping water enough to moisten their palates.

Nor too hastily. (11) Nor by the night. (12) Nor carried by vicious, diseased or tired beasts of conveyance. (13) Nor by an animal having a less limb. (14) Nor by wild animals, (15) nor by cows (bullocks), (16) nor boisterous beasts. (17) Before giving barley and water to the beasts of conveyance, let him not appease his own thirst and hunger. (18) Do not lie at the crossing of roads, (19) nor under a tree in the night, (20) nor in a deserted or solitary chamber, (21) nor on grass, (22) nor in the room where beasts are penned, (23) nor on hair, husks, skulls, skeletal bones, ashes, or charcoals, (24) nor on *Kârpâsa* seeds. (25) Let a man circum-ambulate a meeting of roads, (26) a divine image, (27) a known Vanaspati, (28) fire, Brâhmaṇas, prostitutes, a water-filled pitcher, a mirror, an umbrella, a flag, or a banner, a Vilva tree, Vardhamâna;tree, a Nandâvarta (a particular kind of royal palace). (29)

As well as a palmyara-fan, a chowrie, a horse, an elephant, a goat; a cow, milk-curd, milk, honey, white mustard seeds, a lyre, sandal paste, arm, moist cow-dung, fruit, flower, moist potherbs, Gorochanâ (pigment obtained from ox-bile) and sprouts of Durva grass. (31) Similarly, (he shall circum-ambulate) a turban, ornaments, gems, gold, silver, cloth, carts and meat. (32) Seeing earth kept in an ewer and containing all kinds of cereals, an animal tied to a tether, an unmarried girl and fish he shall start on his journey. (33) Having seen an insane, intoxicated or deformed person he shall turn back in his journey (34) As well as those who have purged, vomited or shaved their head and dwarfs, and persons, wearing dirty clothes or clotted hairs. (35) Similarly, having seen persons clad in Kashâya (yellow-tinged) or dirty clothes as well as Kapilas, [barren women, eunuchs, haunch-backed

persons one shall refrain from starting on a journey. (36) Similarly (having seen) oil, treacle, dry cow dung, fuel, weeds, Palasha leaves, ashes, charcoals. (37) Likewise having seen salt, eunuchs, urine, impotent persons, cotton thread, and persons with dishevelled hair or feet bound in chains. (38) The sight of a lyre, of a sandal-paste, of moist pot-herbs, of a turban, of an ornament, and of an unmarried virgin is recommended. Never assail the shadow of a divine image, of a Brahmana, of a Guru, of a twany-coloured person or of an initiated person with your feet. Never touch with your feet spittings, vomitings, blood, urine, ordure, or bathing of another. (41) Never leap over the tether of a calf. (42) Do not run while it rains. (43) He must not cross a river without need. (44) Nor without first having offered libations of water unto the gods and his manes. (45) Nor swim across a river with his arms. (46) Nor in a leaky boat. (47) He must not stand on the border of a swampy ground* (48) He must not look into a well (49) Nor leap over it.†

He must make way for an aged man, for one carrying a load, for a king, for a *Snâtaka*,‡ for a sick person,

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* The text has *Nachchha kulamadhitishet*: Nachchha Kulam means the edge or border of a swampy place or a watery ground. Jolly has translated it as on the bank of a river.

† The text has *Na Kupam Langhayet* which Jolly translated as cross it (pool) by swimming through it or in any other way. The sense of the Sutra implying the prohibition of leaping over a well (Kupa) is obvious.

‡ Nanda quoting the *Grihya sutras* mentions three kinds of *Snatakas viz* (1) *Vidyâ Snataka* (those who bathe after having studied the Vedas) *Vrata Snatakas* (those who bathe after performing any Vratas) and *Ubhaya Snatakas* (those who bathe after having studied the Vedas and completed the obsered vows of student).

for a woman, for a bridegroom, and for a carter*. All of these persons (meeting together) must make way for a king; and even a king must make way for (lit honour) a *Snátaka.* (51)

CHAPTER LXIV.

He must not bathe in another man's pool. (1) In the absence of a pool of his own let him first lift five handfuls of earth from (another man's pool) and bathe therein. (2) He must not bathe while suffering from indigestion (3) Nor while feeling ill or indisposed (4) Nor naked.† (5) Nor at night. (6) Except on the occasion of a lunar eclipse. (7) Nor during either twilight. (8) Let a morning-bather bathe when the east is lighted up with the red glow of early dawn. (9) Let him not shake his head after bathing inorder to shake off the water from his hair. (10)

He must not brush off the water with his hands, or wipe it off with the wet cloth, after bathing. (11) Nor touch any oleaginous substance.* (12) Nor put on an unwashed cloth which he had previously worn. (13) Let

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* The text has *Chakri.* Jolly has translated it as one riding in a carriage.

† According to Bhrigu and Gobhila, it includes besides one who is wholely undressed one without his upper garment, one who has dirty clothes on, one clad in lower garments of silk only, one who wears a greater number of clothes or double clothing, or one who wears a piece of cloth only on the pudenda.

* Raghunandana, the founder of the Bengal school of Smritis; reads the Sutra as *Natailamvá Samspris'et.* (He must not touch oil,

him tie a turban round his head and put on a pair of clean, washed cloths (upper and lower sheets) after bathing. (14 And not speak with a member of any Mlechchha or low caste. (15) He must bathe in a fountain, or in a natural reservoir of water, or in a tank. (16) Stagnant water is holier than water lifted up (from a pool or well.) Fountain-water is holier (more purifying) than stagnant water. River-water is holier than fountain-water, the water collected by Vasishtha or any other holy sage is holier than river-water, and Ganges-water is the holiest of them all. (17) Then having removed the dirt of his body with earth and water, he shall plunge into the water and invite (invoke) the Tirthas (holy pools) therein by reciting the three Richs commencing with *Apohishtâ*, etc.,* or the four Richs commencing with *Hiranya varna*,† or the one running as *Idam Apah*‡ *Pravahata Iti.* (18) After that, immersed in water, he shall thrice recite the *Aghamarshanam Suktam*. (19) Or the *mantra* running as *Tad vishnoh Paramam-Padam*.§ (20) Or the *Drupada Gâyatri*.‖(21) Or the *Anuvâk* running as *Yunjati Manah*.¶ (22) Or the *Purusha Suktam*. (23)

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* *Apohishta Mayo bhuva*—Rig Veda X 9. 1-3. Ye waters are etc.

† Taittiriya Samhitâ V. 6, 1, 1-2. The golden coloured waters etc.

‡ Carry away all that, ye waters. Rigveda. I. 23. 22

§ Rigveda I. 22. 20. That most exalted step of Vishnu, etc.

‖ Drupadâdiva mumuchâna, etc., like one relesed from a stake (Drupada) Atharva Veda. VI. 81. etc., Cf. Vâjasaneya Samhita XX. 20. and Taittereya Brahmana II. 4. 4. 9; 6. 6. 3.

¶ Rigveda. V. 81. They get their minds devoted. etc.

After having bathed, and with the wet clothes on, let, him offer libations of water unto the gods and manes,* while standing in water. (24) If he has changed his cloth (put on a dry cloth), (let him perform the *Tarpaṇam*) after having ascended the steps of the landing place.† (25) He must not squeeze his (wet) bathing garment before offering libations of water to the gods and manes. (26) Having bathed and sipped water, let him do the rite of *A'chamanan* in the orthodox way. (27) Let him offer a handful of flowers to the *Purusha* (supreme self or subjectivity) by reciting each verse of the *Purusha Suktam*. (28) (And) Handfuls of water after that. (29) First he must do the *Deva Tarpanam* (offer libations of water to the Gods) with the tips of his fingers known as the *Daiva-tirtham*. (30) After that the *Pitri-tarpanam* with the *Pitri tirtham*. (31) In these rites he must offer libations of water to the departed ones of his own family at the outset. (32) After that, to his agnates (Vandhus) ahd relations. (33) After that to his friends. (34) Thus one shall do the rite of bathing each day. (35) Having bathed he must mutter as many of the sacred *Mantras* as he will be capable of muttering. (36) He must unfailingly mutter the *Sávitri mantra* in special. (37). (And) the *Purusha Suktam*. (38) There is nothing more sublime than these two (*Sâvitri* and *Purusha*

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* the text has Deva-Pitri *tarpanam*. Joly has trnnslated it as feed the Gods and manes. '*Tarpanam*,' although it literally means propitiation, consists in offering libations of water (containing sesame under certain circumstances) to the Gods and manes, as is known to all Brâhmanas and followers of Brahmanism.

† The text has *Trithamuttiryaya*. Tirtha means a stepping stone, a landing place. Jolly has translated it as "after having crossed the bathing place (and reached the bank") which may be anything else than the true import of the Sutra.

Suktam). (39) By bathing only a man bocomes competent to do the *Daiva* and *Pitri* sacrifices, to mutter the sacred Mantras and to make gifts as laid down (in the *Smriti*). (40)

Darkness of complexion, misfortune, bad dreams and anxiety (lit oppressive thoughts) of a man are removed after he has bathed in water. This is the conclusion. (41)

He, who bathes, every day, suffers not the pangs in the mansion of death. Even a miscreant is purified by daily baths. (42)

CHAPTER. LXV.

THEN after having bathed and properly washed his hands and feet and duly sipped water, a man must worship the God Vâsudeva, who is without origin or death, either in an image, or in a consecrated pitcher of water. (1) Life should be imparted to the image by reciting the Mantra running as May Ashvinas (the twin physicians of the Gods) give life to thee, etc. He shall invoke the (presence of the) deity (in the image, etc.,) by reciting the *Anuvâk*, "may the mind be ready," etc.,[1] and thereafter make obeisance to the God (by lying on) his knees, elbows and head. (2)

He shall make the *Arghya* offering (to the deity) by reciting the three *Richas*, running as O ye waters, etc.; (3) The water for washing its feet, by reciting the four *Richas*, running as O ye golden coloured waters, etc. (4) He shall sip water by reciting the Mantra, O ye excellent

waters that extinguish all sin, etc.* (5) He shall offer the water for bathing by reciting the Rich, Carry, O ye waters etc. (6) With the one running as proud "of chariot horse, bull and hero" etc., the unguents and ornaments.† (7) With the one beginning with 'A youth, splendidly arrayed etc., a garmant.‡ (8) With the Mantra beginning with "Blooming" etc., a flower§ (9). With the one beginning with "Thou art the destroyer of incense-stick," a burning incense-stick.|| (10) With the one beginning as thout are the light, the life (S'ukra) a lighted lamp.¶ (11) With the one beginning as "I praise *Dadhikrâvan*, a cup of honey (*Madhu-parka*).** (12) With the one beginning as *Hiranya-garbha*, etc., the offerings of edibles *(Navidya)*.†† (13)

Let him offer, chowries, fans, mirrors, umbrellas, drinking water and cushions to the divinity by reciting the *Sâvitri Mantra*. (14)

He, who wishes to obtain eternal status, must recite the *Purusha Suktam* after having thus worshipped *(Vishnu)* and let him cast libations of clarified butter in the fire by reciting the same *Suktam*. (15)

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* Atharva Veda I. 6. 4.; XIX. 2. 2. Taitteriya Aranyaka VI. 4. 1. Nanda states that it is *Katha-S'ákhiya*.

† According to Nanda this mantra also belongs to the *Katha* school, Jolly says he has not found it in the manuscript of *Katha*. It occurs in the *Taittiriya Brahmana* II. 7. 7. 2. and the above translation is according to Sâyan's commentary on the work.

‡. Rigveda. III. 8. 4.

§. Taittiriya Samhitâ. IV. 2. 5.

Atharva Veda. VIII. 7. 27.

|| Vajasaneya Samhitâ I. 8. (cf. Mahidhara's commentary)

¶ Vajasayana Samhita XXII. I.

** Rigveda. IV. 39. 6.

†† Rigveda. X. 121. 1-8.

CHAPTER LXVI.

ONE must not do the *Daiva* or *Pitri* rites with water collected at night. (1) He shall not offer an unguent to the deity which is bereft of Sandal-paste, musk, agolochum, Devadaru-wood, camphor, saffron, and nutmeg. (2) He shall not offer an Indigo-dyed cloth. (3) Nor an ornament made of artificial gold or imitation jem. (4) Nor a strong-smelling flower. (5) Nor a scentless one. (6) Nor one of a thorny tree or plant. (7) The white and sweet-scented flowers of thorny (trees or plants) may be given (to the deity). (8) Saffron and (red) lilies, although red coloured, may be offered. (9) Any product of animal body must not be used in substitution for a burning incense-stick. (10) Any oleaginous substance except oil and clarified butter must not be used for the purposes of a lamp. (11) The *Naividya* offering must not contain any forbidden article of fare. (12) The milk of a she-goat or of a she-buffalo, although otherwise not forbidden to be taken, must not be given (in the *Naividya.* (13) Likewise the flesh of a boar or of any five toed animal. (14) Self-controlled, pure, with calm of mind, and free from hurry or anger, let him offer all offerings to the divinity with all his thoughts intent thereon. (15)

CHAPTER LXVII.

THEN having swept the place all round the (cooking) fire, and sprinkled water over it, and spread the *Kusha* grass all round and sprinkled water over them, let him take the uppor-most part of all dishes and then offer (to the

following divinities) in the fire. (1) (*viz.*, To Vâsudeva (to the all-pervading one), to Sankarshana (to the supreme and universal attraction), to Pradyumna (the extremely effulgent being), to Aniruddha (the unrestrained spirit,) to Purusha (the sujectivity), to Satya (truth), to Achyuta (the undecaying one), to Vasudeva (the all-embracing effulgence. (2) To Agni, to Soma, to Mitra, to Varuṇa, to Indra and Agni, to Vishvedevas, to Prájápati, to Anumati, to Dhanvantari, to Vástupati, and to the Svisti-Krit, Agni. (3) After that, he shall make offerings with what is left in the dishes. (4) After that, with cooked-rice (*lit.* edibles) and accessary edibles (*Upabhakshyas*). (5)* To the north-east corner of the fire. (6) He shall make offerings to the presiding deities of bricks addressing them by their names such as to thee whose name is Amvá, to thee whose name is Dullá, to thee whose name is Nitatni, and to thee whose name is Chupaniká, to thee all. (7)

He shall invoke, circumambulate and make Vali offerings to Nandini, Subhagâ, Sumangali, and Bhadrakâli, to the south-corner of the fire. (8) To Dhruva, to Shree, to Hiranyakeshi, and to the Vanaspatis on the supporting pole (main prop) of the room. (9) To Dharma (virtue), to Adharma (vice) and to Death at the threshold of the room. (10) To Varuṇa in the water-pitcher (*lit.* receptacle). (18) To Vishnu in the pestle and mortar. (12) To the Maruts in the grinding slab (13) To Vais'ravana, to Raja and to the ghosts over the terrace. (14) To Indra and his attendants

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* Certain Editions read *Tárkshopatárkshábhyám* (to Tarksha and Uptarksha). Jolly has adopted this reading in his translation of the "Institutes of Vishnu." The Bhatapalli Manuscripts read the text as *Bakshopabhakshábhyám*, which we have adopted.

in the fore part of the fire. (15) To Yama and his attendants in its southern half. (16) To Varuṇa and his attendants in its back half. (17) To Soma and his attendants in its northern half. (18) To Brahma and his attendants in its centre. (19) Let him make Vali offerings to the firmament (Akasa) in the upward direction. (20) To the spirits that stir abroad by day on the floor.)21) To the spirits that roam about in the night, at night. (22) Upon blades of Kus'a grass, with their blades turned towards the south, he shall offer *Pindas* (rice-balls) to his father, grandfather, great grandfather, mother, father's mother, and father's grandmother, mentioning their names, and Gotras (and appending the term Svadhâ thereto.) (23) He shall give ungnents, flowers, burning incense sticks and *Naividya* (edible) offerings to the *Pindas*. (24) (And) utter benedictory Mantras after having placed a water-filled pitcher. (25) He shall offer *Vali* offerings to dogs, cows and *Svapachas* (the degraded) on the bare ground. (26) He shall give alms (to the poor). (27)* Great merit is obtained by harbouring *Atithis* (practising hospatality). (28) With the utmost care he shall attend to an *Atithi* arrived (at his house) in the evening. (99) Nor harbour a hungry (unfed) *Atithi* under his roof. (30)

As the Bráhmaṇa is the lord of all the social orders, as the husband of the wife, so the *Atithi* is the lord of the house-holder. (31) Worship of (hospitality to) the *Atithis* leads to heaven. (32)

An *Atithi*, who returns disappointed from the house

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* According to Nanda Pandit the particle "Ccha" implies that he shall feed the Brahmaṇas as well.

of a house-holder, takes away his religious merit and gives him his own sin in return. (33)

A Bráhmana, who stays for a single day (at one's house) is called an *Atithi*; he is called an *Atithi* from the fact of the uncertainty of his stay (*sthiti*). (34)

A Brâhmana, who lives in the same village, or a Bráhmana who lives on his wits (*Sângatika*), happening to arrive at the house of a man where he lives with his fire and wife, shall not be regarded as an *Atithi* (in that house.) (35)

If a Kshatriya chance to arrive at one's (Brâhmana's) house in the guise of an *Atithi*, one shall treat him to a sumptuous repast after feeding the Bráhmanas. (36)

Even if Vais'yas, S'udras, and one's dependants chance to come to one's house as *Atithis* (chance-guests), one shall feed than in the company of his servants, showing them marks of utmost grace or kindness. (37)

If his other friends chance to come to his house, let a house-holder feed them sumptuously with cooked-food to the best of his ability in the company of his wife. (38)

A newly married daughter-in-law, an unmarried daughter, a sick female inmate of the house, an *enciente*, all these a house-holder may feed without impugnity before feeding an *Atithi*. (39)

The imprudent one, who eats himself before feeding these persons, does not know at the time of eating that his body is being eaten by dogs and vultures. (40)

After first having fed the Brâhmanas and his own servants and dependants, let a house-holder and his wife take their meals after them all. (41)

After first having worshipped (offered cooked rice)

to the gods, manes, men, servants and house-hold gods, let a house-holder afterwards take his meal. (42)

He, who cooks (food) for his own exclusiv e use, eats sin: the residue of the food (rice) cooked for the purposes of a sacrifice is called the true food by the wise. (43)

Neither by studying the Vedas nor by performing the *Agni-Hotra* sacrifice, neither by penitential austerities nor by celebrating religious sacrifices, does a house-holder attain that elevated region (status) which he does by worshipping the *Atithis*. (44)

Morning and evening, let him respectfully give to an *Atithi* a cushion, water for washing his feet, and food to the best of his means. (45)

Shelter, a bed, unguent for feet, and a lamp—by giving each one of these to an *Atithi*, (a house-holder) acquires the merit of gifting a cow. (46)

CHAPTER LXVIII.

LET him not eat during a solar or a lunar eclipse. (1) Let him bathe after the expiry of the eclipse and take his meal. (2) If the sun or the moon sets without coming out of the shadow, let him bathe the next day after seeing the sun relieved. (3) Let him not eat after having seen a king, a cow, or a Bráhmaṇa in distress. (4—6) An *Agni-Hotra* sacrificer in a foreign country shall eat when he shall consider that his (proxy at home) has done the *Vais'vadeva* sacrifice. (7) On the occasion of a Parva, when he shall think that rites, ought to be done on the Parva, have been performed at home. (8) One shall not eat during indigestion. (9) Nor at midnight. (10) Nor at mid-day. (11) Nor

during either twilight. (12) Nor in wet clothes. (13) Nor in a single cloth. (14) Nor naked. (15) Nor while standing in water. (16) Nor while sitting on haunches. (17) Nor seated on a broken seat. (18) Nor in bed. (19) Nor in a severed dish. (20) Nor holding it on lap. (21) Nor (placing it) on the bare ground. (22) Nor holding it in the palms of hands. (23) Nor that to which salt is to be subsequently added. (24) Let not a man reprimand an infant (seated in the same row with him at a meal.) (25) Nor eat a sweet article (confect) alone. (26) Nor that whose butter or cream has been skimmed off. (27) Nor fried barley-grains by day. (28) Nor those containing sesame by night. (29) Nor curd and fried barley-powder by day. (30) Nor the leaves of Kovidâra, Vata, Pippala and Shana. (31) Nor before having made a gift. (32) Nor before having offered a burnt oblation. (33) Nor in wet feet. (34) Nor in wet feet and mouth. (35) Let not man take clarified butter which has been previously partaken of by another. (36) Nor gaze at the sun, moon and stars without washing his mouth after eating. (37) Nor touch his head without washing his mouth after eating. (38) Nor recite the Vedas without washing his mouth after eating. (39) Let him eat with his face turned towards the east. (40) Or to the south. (41) After having commended the food. (42) In an easy state of mind, wearing a garland of flowers, and smeared with scented unguents (such as sandal-paste, etc.) (43) Nor the entire food. (44) Excepting curd, honey, clarified butter, fried barley-powder meat and Modakas. (45)

Let him not eat in the company of his wife, nor in air, nor while seated on a raised seat. Let not one eat in the presence of many, nor many while a single person is looking at the meal. (46)

[Let him never eat] in a solitary (deserted) chamber, in a fire-chamber or in a divine chamber; never drink water with blended palms of hands, and avoid over repletion. (47)

Let not a man take his meal at the third watch of the day, nor eat that which is unwholesome, nor in the early morning or early evening, nor at night, if over repleted in the day. (48)

Let him not eat that which has a repulsive sight; nor in a lying posture, or with his foot resting on a stool, nor while seated on his haunches, or clasping his knes, or with a cloth tied round his knees (*Avasakthikam.*) (49)

CHAPTER LXIX.

LET not a man visit his wife on the eighth, fourteenth, or fifteenth day of the moon's wane or increase. (1) Nor after having eaten a *S'râddha* repast (2). Nor having performed a *S'râddha* ceremony (3) Nor after having been invited at a *S'râddha* ceremony. (4) Nor after having performed a *Kàmya* ablution or *Homa*, nor while observing a vow (5) Nor while fasting, or just after eating on the day of initiation) (6). Nor at a cremation ground, in a deserted room, or in a divine temple. (7) Nor under a tree. (8) Nor by the day. (9) Nor during either twilight (10) Nor a dirty woman. (11) Nor in a dirty state of body. (12). Nor a woman who has not used an unguent. (13) Nor without himself using any unguent. (14) Nor a diseased woman (15) Nor when he is diseased himself. (16) He shall not go unto a woman who has a limb in less or excess, or one who is older than him in years, or a woman

standing in the interdicted sexual relation to him (*Guru patni*), if he wishes to acquire health and longevity. (16)

CHAPTER LXX.

LET not a man sleep in wet feet. (1) Nor with his head turned towards the north or the west, or held in a hung down posture. (2) Nor naked (3) Nor on a scaffold made of moist (raw) bamboos. (4) Nor hung or suspended in the air (as in a hammock) (5) Nor on a bedstead made of *Palâsa* wood (6) Nor on one made of any of the five (forbidden) kinds of wood (7) Nor on one made of wood felled by an elephant. (8) Nor on one made of the wood of a lightning-blasted tree. (9) Nor on a broken one. (10) Nor on one, burnt (scorched) by fire. (11) Nor on one made of the wood of a tree that had been moistened with the temporal exudations of an elephant. (12) Let him not sleep at a cremation ground, or in a deserted room, or in a divine temple. (13) Nor amidst fickle or restive persons. (14) Nor amidst women (15) Nor on paddy, or with cows, wine, fire or his *guru* lying below him. (16)

Let not a man sleep in the day or without washing his mouth after eating, nor over ashes, or during either twilight, or in wet feet, or on the mountain top, or on an unholy ground. (17)

CHAPTER LXXI.

LET him not insult any person (1) Let him not laugh at an;indigent or an illeterate person, or at one who has a limb in less or excess. (2) Let him not serve (enter the employ) of a mean or degraded person. (3) Nor do any thing which is hostile to the (injunctions of the) Vedas. (4) Let him dress and act as suited to his years. (5) To his knowledge, birth, pecuniary condition, and country. (6) He must not be arrogant. (7) Every day he must study, or discourse on the *S'astras.* (8) If his purse admits, let him not wear a torn or dirty cloth. (9) Let him not say, " I have not". (10) He must not put on a garland of flowers round his neck, which is strung with red-flowers or has a strong or offensive odour. (11) He may wear one of aquatic red flowers. (12) He must carry a stick of bamboo. (13) An ewer, full of water (14) He must wear *Upavita* (holy thread) made of *Karpas* cotton. (15) Two ear-rings of gold. (16) He must not look at the rising sun. (17) Nor at the setting sun. (18) Nor look (at it) through the intervention of a piece of cloth. (19) Nor reflected in a mirror or water (20) Nor at midday. (21) He must not look an angry *Guru* in the face. (22) Nor look his own shadow (image) cast in oil or water. (23) Nor in a tarnished mirror. (24) He must not look at his wife while she is eating. (25) Nor in an undressed condition. (26) Nor at one while he is urinating. (27) Or at an elephant that has broken loose from its binding stake. (28) He must not witness a bull-fight from an uneven ground (seat). (29) Or look at an insane. (30) Or intoxicated person. (31) He must not cast any impure substance in the fire. (32) Nor blood. (33) Nor poison. (34) Neither (he must cast them in water. (35)

He must not leap over fire. (36) Nor bask his feet in the fire. (37) Nor rub them over blades of *Kusha* grass. (38) Nor place them in a vessel of white copper. (39) Nor rub one foot against the other. (40) Nor write on the ground. (41) Nor rub brick-brats with his hands. (42) Nor cut weeds with his hands. (43) Nor cut his nails and hair with his teeth. (44) Let him avoid playing with dice. (45) (As well as) the rays of the autumn sun. (46) He must not wear clothes, shoes, garlands of flowers and holy threads, previously used by another person. (47) Let him not teach lessons to a S'udra. (48) Nor give the leavings of his plate or the residue of clarified butter he has drunk to a S'udra. (49). Nor sesame. (50) Nor instructions in religion. (51) Nor in the mode of practising Vratas. (52) Nor scratch his head and abdomen with blended hands. (53) Nor reject (the gift of) curd and flowers. (54) Nor himself remove a garland of flowers from his own neck. (55) Let him not rouse up a sleeping person. (56) Nor converse with a woman in her flow. (57) Nor with the degraded and low-caste men. (58) Before a god (divine image), a Bráhmaṇa and fire he shall lift up his right hand. (59) Nor report to its owner if he sees a cow grazing on another man's field (60) Nor if he finds her suckling her calf. (61) He shall not try to exhilirate a haughty man. (62) Nor live in the territory of a S'udra king. (63) Nor in a place abounding in vicious men. (64) Nor in a place which is without a physician. (65) Nor in one where disturbing physical phenomena or civic disturbances occur. (66) Nor for a long time on the mountain. (67) He shall not make any futile attempt. (68) Nor sing and dance. (69) He shall not stroke his arms. (70) Nor use indecent language. (71) nor speak falsehood, (72) nor unpleasant words, (73) nor hurt any one's feeling. (74) Wishing

to live long he must not neglect his body or depreciate himself, (75) and for a long time attend to his daily rites of *Sandhyâ* and prayer. (76) He must not play with snakes and weapons, (77) or touch the orifices of his organs, (78) nor inflict punishmont on any other man. (79) Those who are ought to be punished shall be punished for correction. (80) He must not speak evil of the gods, Bráhmaṇas, Scriptures and the high-souled one's. (81) Pursuits of desire or wealth, hostile to the imports of the S'astras, should be abandoned. (82) Virtue, unapproved by the people, must not be practised. (83) He shall make benedictory burnt offerings on the days of the full and the new moon, (84) and shall not cut weeds on those days. (85) He shall stay bedecked with ornaments. (86) He shall observe these rules of conduct. (87)

A self-controlled person, seeking virture, shall observe these rules of conduct, sanctioned by the S'rutis and the Smritis, and followed by the pious. (88)

Through conduct one acquires longevity, through conduct one attains the status he wishes to obtain, and through conduct one obtains inexhaustible opulence. It is good conduct that removes all evil traits in a man. (89)

A man of good conduct, believing and unenvious, though bereft of all other qualifications, lives for a century. (90)

CHAPTER LXXII.

LET a man abide by embracing *Dama* (control of the mind) and *yama* (control of the external sense-organs) (1) Control of the senses is called *Dama*. (2) Both

this world and the next belong to a man who has controlled his senses. (3) The affairs of a man, who has not controlled his senses, do not thrive either in this world or in the next. (4)

Control of the senses is sacred and extremely auspicious, control of the senses is supreme. By controlling his senses, a man can obtain whatever he sets his heart upon (5).

He, who rides in the chariot of wisdom, drawn by five horses (of the senses) and driven by the charioteer, mind, in the straight road of truth and honesty, is enabled to conquer his enemies (anger, passion, etc.), if the horses do not go astray in wrong paths. (6)

He only, in whom the desires are merged (without any wise disturbing the evenness of his mind), as waters flow into the ever-filling and ever-fixed ocean, obtains peace, and not the man of desire who indulges in their gratification. (7)

CHAPTER LXXIII.

AN intending celebrant of a *S'râddha* ceremony shall invite the Brâhmaṇas on the day previous to the date of its celebration (1) In the forenoon of the second day in the light fortnight, and in the afternoon of that day in the dark fortnight,* he shall cause the *Brâhmaṇas*, who have properly bathed and done the rite of *A'chamanam*, to be seated on cushions of Kusha grass

* The Brahmanas should be seated in lines in the forenoon of the day of the *S'râddha* ceremony, if it is celebrated in the light fortnight, and in the afternoon of that day, if it is celebrated in the dark fortnight.

preferentially in the order of their seniority in age and knowledge.* (2)

On the *Daiva* side, two Brâhmaṇas shall be caused to be seated with their faces turned towards the east, and three Brâhmaṇas, on the Pitri, side with their faces looking towards the north. (3) Or one on each side. (4) In the rites of *A'ma S'râddha* or *Kâmya-S'râddha*, he shall make burnt offerings (by reciting the first five of the prophylactic (lit. monster-warding) Mantras, which occur in the Katha-Shâkhâ of the Vedas (5) The second five Mantras in the rite of *Pas'u S'râddha.* (6) The last five Mantras in the one celebrated on the day of the new moon. (7) In the *Ashtakâ S'râddhas* in the dark fortnight following the full moon of Agrahâyana, the first five, second five and last five Mantras should be respectively recited. (8) As well as in the *Anvashtakâs* (9 Then having obtained the permission of the Brâhmaṇas, he shall drive away the monsters by muttering the Mantra, "may the Asuras quit this place," and strewing sesame all round (10) Then he shall invoke the presence of his manes by reciting the *Mantra* running as *Etah Pitarah*, etc., and then by means of scented water containing sesame and Kus'a grass, he shall prepare and offer the Pâdyam (water for washing the feet), and dress up and offer the *Arghya* and unguent offering by respectively reciting the *Mantras* commencing as *Yâ stithantvamritâ vàk*, etc., and *Yanme Màtà*, etc. After that he shall worship the Brâhmaṇas with offerings of Kus'a, sesame,

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* The text has *Vidyâ Kramena i.e*, the most advanced among them in erudition must occupy the first seat or cushion in the line, the one standing next to him in respect of knowledge the next cushion, and so on.

clothes, flowers, ornaments, burning incense-sticks, and lighted lamps to the best of his might. Then taking in his hand the cooked rice saturated with clarified butter and pondering upon the `Adityas, Rudras, and Vasus, he shall look at the cooked rice and ask, May I do the *Agni-kâryam?* Then having been commanded by the Bráhmaṇas, as "do the *Agni-kâryam,*" he shall make three burnt offerings. (11) He shall consecrate the butter by reciting the *Mantra, Ye Màmakàh Pitarah,* etc. and then give the cooked rice in a silver plate, or in any other kind of vessel available, by reciting the *Mantra Namoh Vis'vebhyoh,* etc., to the Bráhmaṇa seated with his face towards the east. (12) To (the Bráhmaṇas) seated with their faces towards the north, considering them as the living representatives of his father, grand-father and great-grand father and pronouncing their names and *Gotras.* (13)

He shall recite the *Mantra, yanme Prakamà Ahoràtraih,* etc., at the time when the Bráhmaṇas would be eating that cooked rice. (14) As well as *Itihàsas, Puránas,* and *Dharma S'àstras.* (15) Near the leavings of the dishes of Bráhmaṇas and on blades of *Kusha* grass with their tips directed towards the south, he shall offer a *Pinda* to his father by muttering the *Mantra, Prithivi Darvi,* etc. (16) The second one to his grand-father, (by muttering the *Mantra, Antariksham, Darvi Raksha,* etc. (17) The third one to his great-grand-father (by muttering the *Mantra, Dyordivi Raksha,* etc. (18) He shall make the offering of cloth by reciting the *Mantra, Yetra Pitarah Pretàh,* etc. (19) The offering of boiled rice by reciting the *Mantra, Viràunah, Pitaro, Dhatte,* etc (20) He shall rub his hands against the tips of *Kusha* grass by reciting the *Mantra, Atra Pitaro Màdayadhvam,* etc. (21) (And) encircle the *Pindas* with

jets of water, break down the *Pindas*, and wash the ground in front of them by reciting the *Mantra*, *Urjam Vahanti*, etc., and offer the *Arghya* offerings, flowers, burning incense-sticks, unguents and edibles. (22) (And) a water-pot with oil, honey and clarified butter. (23) The Bráhmaṇas having eaten to their satisfaction, he shall recite the *Mantra* commencing as *Mà meksheshta* etc., and scatter the residue of the boiled rice, offered in the *S'ràddha*, with blades of *Kus'a* on the leavings of the plates of the Bráhmaṇas, and ask them (Bráhmaṇas) "are you satisfied, is the ceremony completed?" [Then having got their reply], he shall give water for *A'chamanam* to the three Bráhmaṇas, seated with their faces to the north, and after that, to the two Brâhmaṇas seated with their faces turned towards the east. After that, he shall sprinkle water over the ground of the *S'ràddha*, saying, "let the ground be well-washed." He shall do all these works with *Kus'a* blades in his hand. (24) Then he shall circumambulate the Bráhmaṇas seated with their faces turned towards the east, muttering the *Mantra*, *Yanme Ràmah*, etc., and having finished the rite of circumambulation, he shall give them their *Dakshinàs* (honorariums) according to his might. He shall say, "be ye free," and the Bráhmaṇas shall reply "we have become free." After that, he shall recite the *Mantra*, "the gods and the manes," etc. (25) Then having addressed the Brâhmaṇas seated with their faces towards the east, by mentioning their names and *Gotras*, he shall give them *Akshyaya* water, and address them as" be pleased, O Ye *Vis'vedevas*. After that, calm in mind, and with palms of his hands blended together, he shall pray as follows (26):—"Let there be more makers of gifts in our family, let our knowledge of the Vedas grow from more to more, may our progeny increase,

May not reverence for the good depart from our family, and may we have plenty to give." (27) And the Bráhmaṇas shall reply, "be it so." (28) "May our food grains be ample in quantity and may we get *Atithis.* May many solicit our favour, may we not be obliged to seek any man's bounty." (29) Having muttered these two Mantas, he shall receive blessing. Then after having duly propitiated, followed and bid farewell to the Brâhmaṇas, he shall read aloud the Mantra running as *Vàje, Vàje,* etc. (30—31)

CHAPTER LXXIV.

ON the occasion of the *Ashtakas** one shall first do a *S'ráddha* unto the gods and then perform the *S'ráddhas* of his manes with offerings of cakes, meat and S'akas. Under the auspices of the *Anvashtakás*† he shall first make the burnt offerings (*Homa*) in the fire unto the gods, by muttering the five afore-mentioned Mantras, and feed the Brâhmaṇas for the propitiation of his father's mother and father's grand mother. He shall give them *Dakshinâs,* follow them to a little distance from his house and bid them adieu as before (1) After that, he shall dig three trenches in the ground. (2) He shall kindle a fire on the north east angle of the base of the trenches and offer *Pindas* thereon. (3) Those offered to the male (ancestors) should be deposited at the base of the three trenches, and those offered to the female

* The eighth days of the three months in which manes are to be propitiated.

† The ninth days of the dark fortnight of the three months following the day of the full moon in *Márgas'irsha.*

ancestors as well. (4) The three trenches in respect of the male ancestors shall be filled with boiled rice and water (5) Those in respect of the female ancestors with milk and boiled rice (6) Each of these trenches shall be filled with milk-curd, meat and milk. (7) Having thus filled them, he shall mutter the *mantra*, "may these (offerings) last ye (male ancestors) and ye (female ancestors) for eternity. (8)

CHAPTER LXXV.

HE, who shall do a *S'ràddha* ceremony in the life time of his father, shall do it unto those to whom his grand-father shall perform a *S'ràddha* ceremony. (1—2) In the event of his father, father's father, and father's grand father living, he shall not do any *S'ràddha*. (3) He, whose father is dead, shall offer a *Pinda* to his deceased father and one to each of the two ancestors immediately preceding his grand-father. (4) He, whose father and grand-father are dead shall offer a *Pinda* to his deceased father and grand-father each, and another *Pinda* to his grand-father's grand-father. (5) He, whose grand-father is dead, shall offer a *Pinda* to his (deceased) grand-father, and one to each of the two ancestors, immediately preceding his great grand-father, in the asceding line. (6) He, whose father and great gand father are dead, shall offer a Pinda to his father and a *Pinda* to each of the two ancestors preceding his grand father in the ascending line. (7)

The wise one shall thus do the *S'ràddha* unto his mother's father, grand father and great grand father, etc.), duly changing the wording of the Mantras accord-

ing to the exigencies of the case. In the *S'ràddhas* of brothers, etc., such modifications of *mantras* shall be omitted. (8)

CHAPTER LXXVI.

THE days of the new moon, the three *Ashtakas*, the three *Anvashtakas*, the day of the full moon in the month of *Maghà*, the thirteenth day of the moon's wane following upon the day of the full moon in the month of Bhâdra, marked by the asterism Maghâ, and the months when Brihi and barley grain ripen (1) These are the occasions on which, according to Vrihaspati, S'râddha ceremonies ought to be performed. He who fails to celebrate a *S'ràddha* ceremony on any of these occasions, goes to hell. (2)

CHAPTER LXXVII.

The time when the sun passes over to a new zodiacal sign. (1) The two equinoxes (2) Specially the two solstices.* (3) The astral combination known as the *Vyatipat*. (4) The days marked by one's natal star. (5) *Abhyudaya S'ràddha*.† (6) According to Prajâpati

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* The last days or Sankrantis (the day on which the sun changes the zodiacal sign) of the months of Vais'akha, Kartika, S'râvana and Mâgha.

† Abhudaya literally means Increase or Prosperity. Abhyudaik S'raddhas are those which are performed in connection with any rite of prosperity, such as marriage, the rite of the causation of the birth of a male child (Punsavanam), etc.

these are the occasions of *Kâmya S'ràddhas* of (S'raddha ceremonies performed for the fruition of any definite object). *S'ràddhas* performed on these occasions bear eternal fruits. (7)

The wise shall never perform a *S'ràddha* during either twilight, or at night, except on the occasion of a lunar eclipse when they can so perform. (8)

A *S'ràddha* ceremony done during the continuance of an eclipse is highly meritorious and grants to the performer all things he desires. The merit of such a performance endures as long as the moon and the stars endure in the universe. (9)

CHAPTER LXXVIII.

A *S'ràddha* ceremony done on Sunday always accords good health (to its performer). (1) (Done on) Monday it gives good fortune. (2) (Done on Tuesday it produces fright from battle. (3) Done on Wednesday, it ensures realisation of all desires. (4) Done on Thursday, it imparts knowledge coveted by the performer. (5) Done on Friday, it imparts wealth (to the performer). (6) Done on Saturday, it increases the duration of life. (7) Done under the auspices of the asterism *Krittiká*, it ensures a residence in heaven. (8) (Done under) the auspices of the asterism *Rohini*, it imparts progeny. (9) Done under the auspices of the asterism presided over by the moon *(Mrigas'ira)*, it gives the energy of Brahma (10) Done under the auspices of the asterism presided over by the Rudras, (the asterism *A'rdrà*) it gives a prosperous business. (11) Done under the auspices of *Punarvasu*, it gives land. (12) Done under the auspices

of *Pushyà*, it gives increase of the bodily principles. (13) Done under the auspices of the asterism presided over by the serpent (the asterism *As'leshà*), it gives property. (14) Done under the auspices of the asterism presided over by the manes (the asterism *Maghà*), it accords the realisation of all desires. (15) Done under the auspices of the *Bhaga* (the asterism *Purva Phalguni*), it imparts good fortune. (16) Done under the auspices of the asterism presided over by *Aryaman* (the asterism *Uttara-Phalguni*), it gives wealth. (17) Done under the auspices of the asterism *Hastà*, it gives superiority among members of one's own caste. (18) Done under the auspices of the asterism *Chitrà*, it gives handsome-looking sons. (19) Done under the auspices of the asterism *Svàti*, it gives success in trade. (20) Done under the auspices of the asterism *Vishàkhà* it gives gold. (21) Done under the auspices of the asterism presided over by *Mitra* (the asterism *Anuràdhà*), it gives friends. (22) Done under the auspices of the asterism presided over by *S'akra* (the asterism *Jeshthà*), it accords a kingdom. (23) Done under the auspices of the asterism *Mulà*, it gives success in agriculture. (24) Done under the auspices of the watery asterism (*Purvâ-Shâdâ*), it gives sea-borne wealth.(25) Done under the auspices of the asterism presided over by the *Vis'vedevas* (the asterism *Uttarà-shàdà*), it grants the realisation of all desires. (26) Done under the auspices of the asterism *Abhijit*, it gives excellence. (27) Done under the auspices of the asterism *S'ravaṇâ*, it grants realisation of all desires (28) Salt in the one done under the auspices of the asterism (*Dhanishthâ*) presided over by Vásava. (29) Done under the auspices of the asterism (*S'atabhisâ*) presided over by Varuṇa it gives an immunity from disease. (30) Done

under the auspices of the Asterism Aja (*Purva Bhâdra pada*), it gives digging implements (31) Done under the auspices of the asterism *Uttarabhâdrapada*, it gives a house. (32) Done under the auspices of Paushna (Revati) asterism it gives kine. (33) Done under the auspices of the asterism As'vini,* it gives horses. (34). Done under the auspices of the Yâmya (*Varani*) asterism) it confers longevity. (35) Done on the day of the *Pratipad* (first day of the fortnight), it gives a house and a beautiful wife. (36) Done on the second day of the fortnight (*Dvitiyâ*), it gives a daughter who fulfils all the expectations of her father. (37) On the third day of the fortnight it grants all desired objects. (38) Done on the fourth day of the fortnight, it gives animals. (39) Done on the fifth day of the fortnight it confers property and handsome sons. (40) Done on the sixth day of the fortnight, it gives victory in a game of dice. (41) Success in agriculture on the seventh and success in trade on the eighth day of the fortnight. (42—43) Done under the auspices of the ninth day of the fortnight, it gives animals. (44) Done under the auspices of the tenth day of the fortnight, it gives horses. (45) Done under the auspices of the eleventh day of the fortnight, it gives a progeny of sons, resplendent with the effulgence of Brahma. (46) Done under the auspices of the twelfth day of the fortnight, it gives longevity, opulence, gold, silver, and a kingdom. (47) Done under the auspices of the thirteenth day of the fortnight, it gives good fortune. (48) Done under the auspices of the full moon, it grants the realisation of all desires. (49) The fourteenth day of the fortnight is recommended for the *S'râddha* ceremonies of those, killed by weapons. (50) There are two verses in the Pitri Gita on the subject. (51).

May such foremost of men take birth, in our family, who will do a *S'râddha* unto us on the thirteenth day of the moon's wane in the month of *Ashâda*, marked by the astral combination known as the *Gajachchhâyá*,* or will do *S'râddhas* throughout the month of Kârticka, each afternoon. (52—53)

CHAPTER LXXIX.

Now one shall not do a *S'râddha* ceremony with water collected in the night. (1) In cases, where *Kus'a* grass would be unavailable, *Ka'sa* or *Durvá* grass would be given in its stead. (2) Threads of *Kárpása* (cotton) should be given where a piece of cloth would be unavailable. (3) Ends (*Dáshâ*) of a piece of *A'hata* cloth† may also be given. (4) Strong-scented or offensive-smelling flowers, as well as those of red colour, or culled from thorny plants should be avoided. (5) White, fragrant flowers, even if they are born of thorny plants, and aquatic flowers, even if they be of red colour, shall be offered. (6) Lard or fat must not be given in the lamp (used for lighting purposes.) (7) Oil or clarified butter shall be rather given in its stead. (8) Any kind of animal-produce (such as, nails, etc., of animals) shall not be used for the purposes of an incense stick. (9) Let him give bdellium with honey and clarified butter.

* When the sun is in the asterism Hastá on the thirteenth day of the moon's wane, marked by the asterism Mâghá, the combination known as the *Gajachchhayá* is said to follow.

† A new, unused piece of cloth with white fringes, only once washed with water is called an *A'hatá* cloth.

(10) (Pastes) of sandal wood, saffron, camphor, aloewood, and Padma-Kâshtham as unguents. (11) Let him not give any kind of artificial (manufactured) salt. (12) He must not give clarified butter and curries with his hand. (13) Let him give metal utensils. (14) Especially those made of silver. (15) He must offer vessels made of the horn of the rhinoceras, blankets made of the hairs of a mountain-goat, the skin of a black antelope, sesame, white mustard seeds,, and other holy articles, as well as those which have the virtue of warding off monsters. (16) Let him avoid giving pepper, Mukundaka flowers, Bhu-strinas, the leaves of S'igru, mustard, Surasa, Sarjaka, gourds, pumpkins, bringels, the potherbs known as Palakya, Upadaki, and Tanduliyaka, Kusumbha, Pindâlu, and the milk of the she-buffalo. (17) (As well as) Rajamasha, lentil seeds, stale food and artificial salt. (18) He shall avoid anger. (19) Must not shed tears. (20) And avoid hurry. (21) In respect of giving clarified butter, metallic vessels or those made of the horn of the rhinoceros, or of the wood of the Phalgu tree are recommended. (22) There is a verse on the subject. (23)

Anything (offered to the manes) in a gold or silver, vessel, or in one made of the wood of the Phalgu or Audumvara tree, or in one made of the horn of the rhinoceros bears eternal fruit. (24)

CHAPTER LXXX.

SESAME seeds, Bribi grains, barley grains, Mâshapulse, water, roots, fruits, S'yâmaka grains, Priyangu, Nivâra grains, Mudgapulse and wheat (satisfy the manes) for a

month. (1) Meat and fish (satisfy them) for two months. (2) The flesh of deer for three months. (3) The flesh of a lamb for four months. (4) The flesh of a bird for five months. (5) The flesh of a goat for six months. (6) The flesh of a Ruru (a species of deer) for seven months. (7) The flesh of a Prishati (a species of spotted deer) for eight months. (8) The flesh of a Gavaya, for nine months. (9) The flesh of a buffalo for ten months. (10) The flesh of a tortoise for eleven months. (11) The cow-milk or its modifications (satisfy the manes) for a year. (12) There is a Gâthâ verse on the subject in the *Pitri Gitâ*. (13) Constantly we eat the Kala S'âk, large-scaled fish and the flesh of an old goat,* or that of a rhinoceros whose horn is yet undeveloped. (14)

CHAPTER LXXXI.

LET him not keep the boiled rice on the cushion. (1) Nor touch it with his feet. (2) Nor sneeze over it. (3) Let him ward off the monsters by strewing sesame or mustard seeds (all round). (4) He must not do a *S'râddha* in a covered place. (5) Nor see a woman in her menses. (6) Nor a dog. (7) Nor a domesticated pig. (8) Nor a domestic cock. (9) Let him carefully exhibit the *S'râddha* to a goat. (10) The Brâhmaṇas shall eat their meal by holding perfect silence. (11) Without covering their heads. (12) Without putting on their shoes. (13) Without placing their feet on the

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* The text has *Bârdhinasa*. Jolly, following Nanda Pandit, has translated the term as flesh of the cram called *Bârdhinasa*. Kulluk and Vijnaneshvara interpret the term [to mean an old, white goat which is also supported by the Agni puranam.

stools. (14) Let not the man who has a limb in less or excess see the *S'ràddha* ceremeny. (15) Let not the S'udras witness it. (16) Nor the degraded ones. (17) At that time, let him (the celebrant) of the ceremony), feed the Bráhmanas, or beggars* with the permission of the Bráhmaṇas. (18) Even asked by the giver, let not the Bráhmanas speak in commendation of the food (*Havis*). (19)

As long as the boiled rice continues warm, as long as the Bráhmanas silently eat that, as long as they do not speak in praise of that boiled rice, so long do the manes eat. (20)

Having brought together the residue of all sorts of substantial food and (of curries, etc.,) he must sprinkle it with water, and place it (on the Kus'a grass strewn) before the Bráhmanas who have eaten their meal. (21)

The remainder of the food, cast on the Kus'a blades, falls to the portion of those who had been dead before attaining the age of being cremated, (below two years of age), or had wantonly deserted their innocent wives when alive. (22)

The remainder of food that is left on the ground falls to the portion of honest and industrious servants (slaves.) This is what has been said by the Rishfs. (23)

CHAPTER LXXXII.

HE must not test (enquire into the descent and qualities of) a Bráhmana in connection with a rite of *Daiva*

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* The text has *Vikshukam*. Jolly has translated it as an ascetic.

S'râddha (1) He shall do it in respect of a *Paitra S'râddha* (done in honor of the manes) ceremony. (2) Let him avoid (not invite) Brâhmanas who have limbs in less or excess. (3) Bráhmanas who have done improper acts. (4) (Bráhmanas) who are deceitful as the cats. (5) Bráhmanas who wear a cloak of religion. (6) Bráhmanas who are professional astrologers. (7) Bráhmanas who subsist upon the offerings made to the idol on which they attend. (8) Physicians. (9) Bráhmanas who are sons of not married wives. (10) Their sons. (11) Those who act as priests at many men's sacrifices. (12) Those who officiate as priests at the religious sacrifices of S'udras. (13) Those who are village-priests. (14) Those who officiate as priests at the sacrifices, of those who should not be so served. (15) Those who have not been initiated with the thread within the proper age limit (Vratyas) (16) Those who officiate as priests at the sacrifices of *Vrâtyas.* (17) Those who accept gifts on the occasion of a *Parva.* (18) Malignant informers. (19) Bráhmanas who teach the Vedas for fee (20) Those who have been taught the *Vedas* for fee (21) Brahmanas who subsist on the food given by S'udras. (22) Bráhmanas who associate with the degraded. (23) Bráhmaṇas whe have not studied the *Vedas.* (24) Bráhmanas who have neglected the rites of *Sandhya.* (25) Bráhmaṇas who have entered the king's service. (26) The naked ascetics. (27) Brâhmaṇas who have quarrelled with their fathers, who have deserted their parents, Gurus, (28) and their fire. (29)

These are said to be the worst of Brâhmaṇas who defile a Row of Bráhmaṇas (*i.e.*, who sit down to a meal in the same Row with them—*Pankti dushakâs*). The wise one shall carefully avoid such Bráhmaṇas on the occasion of a *S'raddha* ceremony. (30)

CHAPTER LXXXIII.

THE following are the *Panktipâvanâs* (Brâhmanas who sanctify the row in which they sit down at a *S'raddha* repast). (1) One who has studied the three Vedas. (2) One who keeps the five fires. (3) One who sings the psalm, *Jeshthya Sâma*. (4) One who has studied even a single Veda. (5) He who has studied any of the Vedângas. (6) He who has studied the *Purana*, *Itikasa* or *Grammar*. (7) He who has studied even a single *Dharma S'âstra*. (8) One who has purified himself by resorting to sacred shrines or pools. (9) One, purified by the celebration of religious sacrifices. (10) One, purified by practising penitential austerities. (11) One, purified by truth (speaking truth only.) (12) One, purified by (muttering) the *Mantras*. (13) One devoted to the recitation of the *Gayatri*. (14) Sons of girls married in the Brahma form of marriage. (15) One who reads the three Suparnas. (16) The son-in-law (of the deceased, (17) and his daughter's sons, they are the receptacles (fit persons). (18) Especially the *Yogins*. (19) There is a verse on the subject in the *Pitri Gita*. (20)

May he be born in our family who will assiduously feed Yogins at a *S'râddha* repast whereby we are satisfied. (21)

CHAPTER LXXXIV.

LET not a man do a *S'râddha* ceremony in a country of the barbarians. (1) Let him not go to a county of the Barbarians. (2) By drinking water out of another man's tank, one acquires the same caste with him. (3)

The country, in which there exists not the division of the four-fold social order, should be regarded as a country of the barbarians, otherwise it is Aryâvarta (the land of the Aryas). (4)

CHAPTER LXXXV

A *S'râddha* done at Pushkara bears eternal fruits. (1) As well as burnt oblations, penances and mutterings of *Mantras* made thereat. (2) By bathing in Pushkara one is immediately absolved of all sins. (3) So at Gayashira. (4) At Akshyavata. (5) At the hill of Amarakantaka. (6) At the hill of Varâha. (7) Any where on the bank of the Narmadâ. (8) On the bank of the Yamunâ. (9) Especially in the Ganges. (10) At Kushâvarta.(11) At Vinduka. (12) At the Nila Parvata. (13) At Kankhala. (14) At Kuvjâmra. (15) At the Bhrigutunga. (16) At Keddra. (17) At Mahâlaya. (18) At Nadantikâ. (19) At Sugandha. (20) At S'âkambhari. (21) In the (river) Phalgu. (22) In the Mahá-Gangâ. (23)

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5 There exists one *Akshaya Vata* in Behar and another at Allahabad.

6 *Amarakantaka* on the Mekhala mountain in the Vindhya range.

7 *Varâha-tritha* in the Sambalpur division. It may probably mean the ancient Varahamula in Kasmir.

11 *Kusávarta* is situated on the mountain called Traymbakâ where the Godavari takes its rise.

12 *Binduka* in the Deccan.

15 *Kubjâmra,* like the *Ekâmra,* is the name of a plain in Orissa.

16 This is the name of a mountain near the Amarakantaka in the Himalayas.

21 The modern Shambar in Rajputana.

23 Mahâgangâ is the Alakânandâ river.

At the village of Trihilika. (24) At the fountain of Kumâra (25) At Prabhâsa. (26) Any where in the river Sarasvati in special. (27)

At the door of the Ganges, at Prayâga, in the estuary of the Ganges, and always in the forest of Naimisha, at Benares in special. (28)

At the hermitage of Agastya. (29) At Kanya S'rama. (30) In the river Kaushiki. (31) At the bank of the Sarayu. (32) At the confluence of the S'ona and the Jyotishi. (33) At the hill, S'riparvata. (34) In the Kâlodaka. (35) In the north Mânasa (in Kâshmira). (36) In the Vadavâ (Lake). (37) In the Mâtanga-Vâpi. (38) In the Saptârsha. (39) In the Vishnupad. (40) In the Sarga-mârga-pada (*lit.* Road to heaven). (41) In the river Godâvari. (42) In the river Gomati. (43) In the river Vetra-vati. (44) In the Vipása (Beas). (45) In the Vitastâ (46) At the bank of the S'atadru (Satlej) (47) In the Chandra-bhâgâ. (48) In the Irâvati. (49) At the shore of the Sindhu (Indus). (50) In the five rivers of the south. (51) In the

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24 *Trihalikagrâma* near Sâlagram.

25 *Kumâradhârâ* is the name of a lake in Kas'mir which the god Kumara by a stroke of his arrow caused to stream forth from the Krauncha mountain (see Vayu purana). Nanda says that it is situated near the southern ocean in the plain of Ishupata.

29 *Agastyâs'rama* is on the Sarasvati near Pushkar.

39 *Saptârsha* is the modern Satara in the Marhatta countries.

40 According to Nanda this Tirtha is in the centre of Gaya. There is another of this name on the Himalayas.

44 *Vetravati* (the modern Betwa near Bhilsah) in the Ahikshetra.

45—49 *Vipasa* (Beas), Vitasta (Jhelum), Satadru (Satlej). Chandrabhaga (Chenub) and Iravati (Ravi).

50 The Krishná, the Venâ, the Tunga, the Bhadrâ and Kona in the Deccan.

Ausboja. (52) And in similar other holy pools or streams. (53)

In the great rivers *(Saritvarâ)* (54) At the birth places of divine incarnations (55) On the banks of rivers (56) At fountains. (57) On the hills (58) In natural arbours. (59) In forests. (60) In woods. (61) At places smeared well with cow dung. (62) In delightful sites. (63) There are verses on the subject in the Pitri Gitâ (the song of the manes). (64)

May he be born in our line who shall offer unto us libations of water in rivers of abundant waters, and in cool streams in special. (65)

May that foremost of men be born in our progeny who shall do *S'râddhas* unto us at Gaya S'irsha, or at (Akshaya) Vata. (66)

Many sons are to be desired (lit prayed for) so that at least one of them may go to Gayâ, or celebrate a horse-sacrifice, or make the gift of Nila bull (for our benefit). (67)

CHAPTER LXXXVI.

Now about the rite of letting loose a bull (*Vrishotsarga*). (1) It should be performed on the day of the full moon in the month of A's'vin or Kârtika. (2) The bull should be examined at the out set. (3) It must be the offspring of a milch cow none of whose calves is dead. (4) Possessed of all the good traits. (5) Of black and red colour. (6) White faced, white tailed, white hooped and white horned. (7) The coverer of

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52 *Ausaga* (Sarpasaka, Nanda) probably situated in the mouth of the Ganges.

the herd of cows. (8) After that, a good fire shall be kindled on the pasture-ground (lit among the kine) and a Charu (Sacrificial porridge) of which the sun is the presiding deity shall be prepared. Burnt oblations of this *Charu* shall be cast in the fire by reciting the Mantra, *Pushâ Gâ Anveta* (may Pushan follow these kine, etc.) Then the black smith shall brand the bull with the mark of a discus on its one flank, with that of a trident on the other. (10) After branding the bull, he shall bathe the bull with water, by reciting the four *Richs* commencing with *Hrianyavarna*, as well as the one running as *S'anno Devi* etc. (11) Let him bring the bull bathed and decorated with ornaments in the company of four well washed female calves, bedecked with ornaments, and inaudibly recite the *Purusha Suktam, Rudras*, and the *Kushmandi Mantras*. (12) He shall whisper into the right ear of the bullock, the *Mantra, Pitâ Vatsa*, etc. (13) Also the following verse (14)

The bull is said to be the four-footed Virtue. I devoutly appoint him to protect me from all evils. (15)

I give you, O Calves, this bull as your husband. May you sportingly roam about with this your beloved. O king Soma, may our progeny increase and may our enemies not oppress us. (16)

The bull should be united with the female calves on the North east corner of the sacrificial ground, and he shall give a pair of cloths, gold and white brass to the *Hotâ* priest. (17)

A good remuneration, according to his wishes, shall be given to the iron smith; he shall be satisfied with a repast containing a goodly quantity of clarified butter. The Brahmanas shall be as well fed in connection with this sacrifice. (18)

The tank or pond, in which the bull, let loose (on the occasion of a S'raddha), drinks water, becomes gratifying to all the manes. (19)

The ground, which the bull haughtily digs into with his horns, proves gratifying to the manes, like (good) food and cordials. (20)

CHAPTER LXXXVII.

ON the day of the full moon in the month of *Vais'âkha* he shall spread the skin of a black antelope provided with two golden horns, (four) silver hoops and a tail made of peals. On a blanket made of sheep's wool. (1). After that, he shall cover it over with sesame (2) And place a bit of gold at the region of its navel. (3) (Then) cover it with a pair of *A'hata* cloths. (4) And bedecked with ornaments, and smear it with all sorts of scents. (5) He shall place four vessels containing milk, curd, honey and clarified butter at its four corners, and make the gift of that antelope-skin to a Brahmana, shorn of all ornaments, and who is the keeper of the sacred fire. (6)

There are verses on the subject. (7)

He, who gives such an antelope-skin covered with sesame, acquires the merit of gifting the ocean-girdled Earth, with all her forests and mountains. He, who gives sesame, gold, honey and clarified butter in the skin of a black antelope, gets rid of all evils. (8—10)

VISVA-BHARATI

CHAPTER LXXXVIII.

Now a cow when she is being delivered of her calf (the upper half of which has come out of its maternal passage) is called Earth. (1) He, who makes the gift of such a cow, bedecked with ornaments, to a Bráhman, acquires the merit of making a gift of the whole earth. (2) There is a couplet on the subject. (3)

By making the gift of a cow, faced both ways, in a humble and believing frame of mind, one is enabled to live in heaven for as many number of Yugas as that of hairs on her body. (4)

CHAPTER LXXXIX.

Fire is the presiding god of the month of Kârtika. (1) Fire is the mouth of all the gods.* (2) He, who bathes outside the village, inaudibly recites the Gâyatri, and takes a *Havishya* (fit for oblation) meal once a day, during the entire month of Kârtika, is absolved of the sin he has committed during the year. (3) He, who mutters self-controlled the *Gâyatri mantra,* bathes every day, eats *Havishya* meal during the entire month of *Kârtika*, is absolved of all sins. (4)

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* Jolly reads the line as *Agnis'cha Sarva Devânâm Mukhyam* instead of *Mukham*, which is the reading that occurs in our manuscript, and which conveys the right meaning, in conformity with the S'ruti, *Agni* being not the foremost (Mukhyam) of the Vedic gods but the conveyor of oblations to the deities, *Agni Mukhâ Vai Devâh.*

CHAPTER XC.

MAKE the gift of a *Prastha* measure of powdered salt with a bit of gold at its navel to a Bráhmaṇa, after the moon rise, on the day of the full-moon in the month of *Agraháyana*, marked by the asterism *Mriga S'ira.* (1) By making such a gift one is re-born as a fortunate and handsome person in his next birth. (2) On the day of the full moon in the month of *Pausha*, if that day happens to be marked by the asterism *Pushyâ*, he shall rub his body with a paste of white mustard seeds, cause a pitcher, full of clarified butter, to be emptied on his head, and bathe in water containing *Sarvaushadhi*, *Sarvagandha* and *Sarva-Vija.* After that, he shall bathe (the image of) the god Vâsudeva, worship him with scents, flowers, burning incense-sticks and edibles (*Naividyas*), and cast libations of clarified butter in the fire, by reciting the *Vaishnava*, *S'akra* and *Vârhaspatya Mantras*, and receive the benediction of the Bráhmaṇas by making them gifts of clarified butter, containing bits of gold. (3) He shall make the gift of a pair of cloths to the *Hotâ* (priest). (4) By doing this act a man prospers in life. (5) If the day of the full moon in the month of *Mâgha* happens to be marked by the asterism *Maghâ*, by offering a *S'râddha* on that day with (offerings of) sesame, one is absolved of all sins. (6) If the day of the full moon in the month of *Phâlguna* happens to be marked by the asterism *Phalguni*, by making the gift of a full-stretched, clean, bed, furnished with pillows and bed-sheets, one obtains a loving, obedient, handsome, and affectionate wife. (7) A good husband, if she be a woman. (8) If the day of the full moon in the month of *Chaitra* happens to be marked by the asterism *Chitrâ*, by making the gift of a coloured cloth

on that day, one acquires good fortune. (9) If the day of the full moon in the month of *Vaishâkha* happens to be marked by the asterism *Vishâkhâ*, by propitiating (feeding) seven Bráhmaṇas with honey and sesame, and by worshipping the god of virtue on that day, one becomes absolved of all sins. (10) If the day of the full moon in the month of *Jaishtha* happens to be marked by the asterism *Jesthâ*, by making gifts of an umbrella and shoes to a Bráhmaṇa, on that day, one becomes rich in cattle. (11) If the day of the full moon in the month of *Ashâdâ* happens to be marked by the asterism *Ashâdâ*, by making the gift of food on that day, one acquires eternal merit. (12) If the day of the full moon in the month of *S'rāvaṇa* happens to be marked by the asterism *S'rávaṇá*, by making the gift of a *Jala-Dhenu** on that day, with rice and cloth, one acquires a residence in heaven. (13) By making the gift of a cow on the day of *Prasktupada* (the day of the full moon in the month of *Bhâdra*, marked by the asterism *Uttara-Bhâdrapada*) one is absolved of all sins. (14) By making the gift of a vessel, filled with clarified butter, on the day of the full moon in the month of *Â's'vina*, marked by the asterism *As'vini*, and containing a bit of gold, one acquires a good digestive capacity. (15) If the day of the full moon in the month of *Kârtika* happens to be marked by the asterism *Krittikâ*, by making the gift of a white bull, or a bull of any other colour, with jems and all cereals and scents, at the time of moon-rise in an island, to a Bráhmaṇa, one becomes

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* Jolly has translated *Jala-Dhenu* as "water-cow." *Jala-Dhenu*, in fact, is a kind of gift, like *Guda-Dhenu*, *Tila-Dhenu*, etc, for the essentials of which see the English translation of the Agnipuranam (M. N. Dutt), Vol. II., pp. 746-750.

free from the dangers of wilderness. (16) By worshipping the god Vâsudeva, on the third day of the moon's increase in the month of *Vaishâkd*, with white mustard seeds, and by observing a fast and offering burnt offerings of white mustard on that day, one becomes absolved of all sins. (17) The merit of any gift made that day becomes eternal. (18) By observing a fast, on the day of the twelfth day of the moon's wane following the full-moon in the month of *Pausha*, and by bathing with sesame water, and worshipping the god Vâsudeva with sesame, and making gifts of sesame and water, and making burnt offerings of, and eating sesame, one becomes absolved of all sins. (19) On the day of the thirteenth phase of the moon's wane, following the full moon in the month of *Mâgha*, if that day happens to be marked by the asterism *S'ravanâ*, one shall observe a fast and make the offerings of two lighted lamps before the god Vâsudeva (20). The lamp on the right-hand side shall contain a hundred and eight Palam weight of clarified butter, and a wick made of an entire piece of saffron-dyed cloth. (21) The lamp on the left-hand side shall contain a hundred and eight Palam weight of sesame-oil, and a wick made of an entire piece of white cloth. (22) By doing this, a man realises the end of his life, and becomes resplendent in whatever family, in whatever country, and in whatever kingdom he may be re-born. (23) Throughout the month of *A's'vina*, one shall make gifts of clarified butter to Bráhmaṇas; by worshipping *As'vins*, one becomes handsome looking (in his next birth.) (24) By feeding the Brâhmaṇas with milk, throughout that month, one becomes a king (in his next birth) (25)

Each month, when the moon is in the asterism

Revati, by feeding the Brâhmanas with sweet rice-porridge (Paramânnas), saturated with honey and clarified butter, for the propitiation of Revati, and by worshipping the goddess, Revati as well, one acquires personal beauty in the next existence. (26) During the month of Mâgha, by casting oblations of sesame in the fire, and by feeding the Brâhmanas with Kulmâsham, saturated with clarified butter, each day, one acquires a good digestive capacity. (27) By bathing in a river, on each fourteenth day of the fortnight, as well as by worshipping the lord of virtue, one becomes absolved of all sins. (28)

He, who wishes to enjoy creature-comforts for as long as the sun and the moon endure in heaven, shall bathe, each morning, during the two months of Mâgha and Phâlguna. (29)

CHAPTER XCI.

THE half of the sin of a person, who has caused a well to be excavated, is extinguished just as water begins to well up from its bottom. (1) He, who causes a tank to be excavated, goes to the region of Varuna, and enjoys satisfaction, each day. (2) The giver of water enjoys perpetual satisfaction. (3) Trees sown by a man become his sons in the next world. (4) The giver of a tree gladdens the gods with its flowers. (5) The Atithis, with its fruits. (6) Those with its shadow who chance to sit under it. (7) And the Pitris with the rain water which tricles down from its leaves. (8) The giver of a bridge acquires heaven. (9) He, who causes a temple to be erected to any god, goes to the

region presided over by that particular deity. (10) By white-washing a divine temple with lime, one acquires brilliant fame. (11) By painting it with any other colour, one attains the region of the Gandharvas (12) By making offerings of flowers, one acquires personal beauty. (13) By making offerings of unguents, one acquires lasting fame. (14) By presenting lighted lamps (in the temple), one acquires a vigorous eye-sight (15) By making gifts of food, one acquires bodily strength. (16). By making offerings of burning incense-sticks, one goes to the higher regions, by removing the offerings of flowers, etc., from the temple, one acquires the merit of gifting a cow. (17) By scouring the floor of a divine temple, by smearing it with cow-dung etc., by removing the leavings of a Brâhmaṇa's meal, by washing the feet of a Brâhmaṇa with water, by attending a Brâhmaṇa during illness, one acquires the merit of making the gift of a cow. (18)

He, who causes the dredging or re-exacavation of a well or tank, or causes the repairs of divine temples or public gardens, acquires the same merit as their original endowers. (10)

CHAPTER XCII.

TO give protection is the best of all gifts. (1) By giving protection, one attains the region (after death) which he wishes to obain. (2) As well as by making a gift of land. (3) Even by making the gift of land to the extent of a *Gocharma* (three hundred cubits), the donor is absolved of all sins. (4) By making the gift of a cow one goes to heaven. (5) The gifter of ten kine attains the region of Golakam. (6) The gifter of a hundred kine to the

region of Brahma. (7) By making the gift of a cow with her horns encased in gold, her hoops in silver, her teats in white copper,* and her tail wound with strings of pearls, and covered over with a piece of cloth, together with her calf, one resides in heaven for as many number of years as that of hairs on her body. (8) Especially by gifting a brown cow. (9) By making the gift of a docile bull, capable of carrying weight, one acquires the merit of making the gift of ten cows. (10) He, who makes the gift of a horse, lives in the same region with the sun. (11) The giver of cloth lives in the same region with the moon. (12) The giver of gold goes to the region of the fire-god. (13) By making the gift of silver, one acquires personal beauty. (14) By making presents of vessels of metal, one becomes the receptacle of all realised desires. (15) By making gifts of honey, oil and clarified butter, one acquires good health. (16) The same is obtained by making gifts of medicines. (17) By making gifts of salt, one acquires beauty of complexion (18) By making gifts of paddy one obtains satisfaction. (19) By making gifts of cereals as well. (20) He, who makes gifts of food, obtains every thing (he wishes to obtain). (21) By making gifts of different varieties of paddy, one acquires good fortune. (22) By making gifts of articles not mentioned herein, one goes to heaven, the giver of sesame obtains a desirable progeny. (23) By making a gift of fuel one acquires an improved digestive capacity. (24) As well as victory in battle. (25) By making the gift of a cushion, status or, place. (26) By making the gift of a bed, a wife. (27) By making the gift of (a pair of) shoes, a car yoked with a pair of she-mules. (28) By making

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* The text has *Upadoha* which may also mean a milk-pail.

the gift of an umbrella, one attains heaven. (29) By giving a fan of palmyrah leaf or a chowrie, he enjoys ease in travelling. (30) By making the gift of a house, one acquires the ownership of a town. (31)

A person wishing that the things he covets in this life, or things that are extremely endearing to him in his house may be eternal shall make gifts of these articles to a qualified Brâhmaṇa. (32)

CHAPTER CXIII.

WHATEVER a man has given to a non-Brâhmaṇa, he shall get its equivalent in the next world. (1) Double of what he has given to a Brâhmaṇa. (2) Thousand times of what he has given to a well-read Bráhmaṇa. (3) Infinite times of what he has given to a Brâhmaṇa, well-versed in the Vedas. (4) His priest is the proper recipient of his gifts. (5) So also are his sister, daughter, and son-in-law. (6)

One, conversant with the laws, shall not give even a drop of water to a Brâhmaṇa of cat-like conduct (Bidâla-vrati), nor to one who is a hypocrite (Baka-vrati), or, ignorant of the Vedas. (7)

A covetous, hypocritical, arrogant, malicious, deceitful, slandering, Bráhmaṇa, who brags of his pieties, or causes them to be trumpeted in the presence of men, is called a *Bidála-Vrati* (of cat-like conduct). (8)

A Bráhmaṇa, who assumes a garb of false humility, with his eyes cast downward, tries to further his own ends at the cost of other men's interests, and is crooked and untruthful, is called a *Baka-Vrati* (of crane-like conduct). (9)

Those who are *Bidâla Vratins*, as well as those who are *Baka Vratins* fall in the hell of extreme darkness (*Andha-Tâmisram*) for their sins. (10)

Let not a man, after having committed a crime, do the expiatory penance in the pretext of doing a piety. Concealing his crime with penance, let him not deceive women and S'udras in respect of his purity. (11)

Such a Bráhmaṇa is censured by the Brahmavâdins in the next world; the monsters take what (penance, expiation, etc.) a man does in deceit. (12)

A non-Brahmachârin, who lives by falsely adopting the apparel and tokens of a *Vratin*, robs the sin of the Brahmachârins, and takes birth in the womb of a lower animal. (13)

Let not a man make a gift for fame, or out of fear, or to a benefactor, or to one who lives by singing or dancing, this is the conclusion. (14)

CHAPTER XCIV.

A HOUSEHOLDER, who has witnessed his hair turnd grey, and the skin of his body marked by wrinkles, shall resort to the forest. (1) Or having seen the son of his son. (2) Placing his wife under the care of his son, or followed by her. (3) He must kindle (his sacred) fire in the forest. (4) He shall do the five sacrifices with cereals (etc.,) growing in nature (*lit.* not reared on a ploughed field). (5) Let him not renounce the study of the Vedas. (6) Let him observe the vow of continence (Brahmacharyam). (7) Let him wear animal-skins or barks of trees. (8) He must grow finger nails, mustachios, beard, and clotted hair

(9) He must bathe thrice a day. (10) He must live on whatever he shall obtain without any exertion, like a pigeon *(Kapota Vrâti)*, or shall collect enough food to last him for a month or a year. (11) If he has collected food for a year, he must give it away all on the day of the full moon in the month of A's'vina. (12)

Having collected his food from a village, he shall eat only eight morsels of that in a little basket of leaf, or on a leaf, or in a severed saucer. (13)

CHAPTER XCV.

LET a forest-dwelling hermit purify his body with austerities. (1) During summer he shall sit amidst five fires* (2) Lie in the open during the rains (3) Remain in wet clothes during winter. (4) Take his meal once in the night. (5) Or shall eat at the intervals of one, two, or three days (6) Or shall eat flowers. (7) Or fruit (8) Or *S'âkas* (potherbs) (9) Or live on sear leaves. (10) Or on roots. (11) Or shall eat cooked barley grain at the end of each fort night. (12) Or shall do the penance of *Chândrâyaṇa* (13) He shall break his food with stone (Ashma-Kutta). (14) Or use his teeth as a pastle. (15)

Tapasyâ (contemplation) is the root of the universe, with its inmates of Gods and men. To *Tapasyâ* it ows its continuance, and in *Tapasyâ* it will merge in the end. (16)

That which is difficult to practise, that which is difficult to obtain, that which is remote, that which is

* Sitting amidst four blazing fires with the sun overhead.

difficult to accomplish, all these are available by dint of *Tapasyâ*. *Tapasyâ* is insurmountable (*i.e.* can not be over come). (17)

CHAPTER XCVI.

Now one, who has felt an aversion to the pleasures of the four orders of life, shall do a *Prâjâpatyam* sacrifice, make gifts of all his possessions,* and take recourse to the fourth order of ascetism *(Prâvrajyam)* (1) Having installed the sacred fire on his own Self, he shall go into the village for alms. (2 Obtain alms at seven houses. (3) He must not feel mortified if he fails to obtain any. (4) Nor beg alms of a beggar. (5) After men have taken their meals and the plates have been cleared, he shall stir abroad for alms. (6) He shall receive alms in vessels made of clay, wood, or pumpkin. (7) These vessels shall be purified by washing. (8) He shall not accept (*Lit.* be annoyed at) alms which have been offered with marks of respect or reverence. (9) He shall lie in solitary chambers. (10) or at the root of a tree. (11) He shall not live for two nights in a village. (12) He shall wear cloth only enough to cover his pudenda. (3) He shall cast his steps purified with the sight (*i.e.*, by carefully seeing whether he tramples upon any animal, etc.) (14) He shall drink water by straining it through a piece of cloth. (15) He shall speak only what is purified by truth. (16) He shall do only what his mind (conscience) would approve of. (17) He shall not court either death or life. (18) Bear with insult, done by, (19)

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* *Sarva Veda.—Veda* hear means possession, being derived from the Sanskrit root Vidla to gain.

Or shall not insult, any body. (20) He shall not give his blessing to any body. (21) He shall not make obeisance to any body. (22)

Of Him that cuts his one arm, and of him that smears sandal paste on his other arm, he shall not curse the first, nor bless the second. (23)

He shall practise *Prânâyama*, *Dhâranâ* and *Dhyânam* (Divine comprehension and contemplation). (24) Reflect on the transitory nature of the external world (human existence). (25) Think of the unhallowed (impure) character of the human body. (26) Ponder on the annihilation of (personal) beauty by old age (Decriptude) (27) On the pangs of bodily, mental and traumatic diseases.* (28) As well as on those of congenital ones. (29) On the fact of residence in the darkness of the womb. (30) And amidst excrements. (31) And there being afflicted by heat and cold (pairs of opposite). (32) He shall think of the agony one undergoes in coming out of the narrow maternal passage at the time of birth. (33) He shall reflect on his ignorance and dependence on his parents in infancy. (34) On the arduous pain suffered for studying books, etc. (35) On the troubles of acquisition of property in youth, and on the pangs of hell to be endured for enjoying illgotten gains. (36) On the separation from the dear ones and the enforced company of those whom he detests. (37) On the pangs to be suffered in hell. (38) On the agonies to be endured in shapes of

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* The text has *Agantuka Vyádhivis'chopatápam.—Agantuka Vyádhis*, according to the Ayurveda, are diseases which owe their origin to extraneous causes as opposed to idiopathic maladies. Jolly has wrongly translated it as "due to an excess of the bile, etc."

beasts for follies committed in human existence. (39) On the fact that there is nothing but misery in mundane life, which constantly affords opportunities for the commissions of crimes. (40) On the fact that if there be any comparative happiness (*i. e.*, happiness in comparison with misery) here, even that is but transitory. (41) On the misery which results from one's incapacity of enjoying or procuring such happiness. (42) Let him observe this body as a compound of seven organic principles. (43) [*viz.*,] of Adeps (Vasâ), blood, flesh, bone, fat, marrow, and semen. (44) Covered with the skin. (45) Foul-smelling as well. (46) The receptacle of excrements. (47) Maintained even in hundred comforts, it becomes diseased. (48) Held even with assiduous care it is susceptible to death. (49) The abode of lust, anger, greed, ignorance, arrogance and pride. (50) Composed of the essential principles of solid, liquid, gasous, and etherial matter. (51) Consisting of bones, veins, arteries, nerves and ligaments. (52) Full of blood. (53) Six-skinned. (54) Held by three hundred and sixty bones. (55) Distributed as follows. (56) Teeth with the thin bones at their roots sixty-four. (57) Nails, twenty. (58) The tibial and the ulnar bones. (59) Phalanges of fingers, sixty. (60) Femoral bones, two. (61) Four to the insteps. (62) Four to the elbows. (63) Four to the thighs (64) Two to each of the knee joints and cheek. (65) Four, to the axilla (*Aksha*), two to the palate, and two to the hips. (66) One to the organ of generation (arch of the pubis). (67) The back bone consists of forty-five parts. (68) Fifteen bones to the neck. (69) The collar bone is one on each side (two clavicles) (70) Likewise the jaw. (71) There are two bones at its root. (72)

Two to the eyes, two to the temples, and two to the

cheeks. (73) There is one bone called ghonásthi in the nose. (74) The ribs (thirteen on each flank), with their (twenty) articulations (Arvudas) in the breast and (twenty-six) in the back (sthânakas) number seventy-two bones in all. (75) There are seventeen bones in the breast. (76) Two temple bones. (77) The head has four skull bones. (78) There are seven hundred S'iras (tubular vessels) in the body. (79) Nine hundred ligaments. (80) Two hundred Dhamanis (nerves). (81) Five hundred muscles. (82) Twenty-nine Lakshas, nine hundred and fifty-six small tubular vessels, with their ramifications. (83) Three Lakhs of roots (pores) of hair and hair in the beard, etc. (84) Hundred and seven Marmas (vital parts). (85) Two hundred joints. (86)

There are fifty-four knots and sixty-seven Lakhs of hairs. (87) The navel, the vital principle known as the *ojas*, the rectum, the semen, blood, the temples, the head, the throat and the heart are the abodes of vitality. (88) The two arms, the two thighs, the trunk, and the head are the six limbs. (89) The lard, the flesh, the oily principle, the lungs, the navel, the hairs, the liver, the spleen, the small intestine, the two kidneys, the urinary bladder, the cecum, the stomach, the heart, the large intestine, the arms, the abdomen, and the passage of the rectum. (90) The pupils, the eye-balls, the helix, the ears, the lobes of the ears, the cheeks, the eye-brows, the temples, the gums of teeth, the lips, the cavities of the loins, the groins, the testes, the two female breasts which are the conglomerations of solidified mucous, the breasts, the uvula, the hips, the arms, the thighs, the calves of legs, the palate, the belly, the two upper openings of the urinary bladder, the chin, the roots of jaws and the nape of the neck are the members of the body. (91) The sound,

touch, taste, and smell are the objects of perception. (92) The nose, the eyes, the skin, the tongue, the ears, and the mind (intellect) are the cognitive organs. (93) The hands, the legs, the arms, the genitals, and the tongue are the operative organs. (94) The mind, the intellect, the self, and the unmanifest principle (Nature) are beyond the cognisance of the senses (95)

This body, O Earth, is called the field (of self-consciousness), the knower of this is called Kshetrajna by the wise. (96)

In all Kshetras (self-conscious bodies) know me to be the self-conscious principle or self (Kshetrajna). He, who seeks for final emancipation, must rightly understand the nature of this self-conscious Ego, and of the self-conscious body as well. (97)

CHAPTER XCVII.

WITH his legs flexed up, and the soles of his feet placed on the thighs, and the right hand held in the left, he shall sit with his eyes fixed on the tip of his nose, keeping his tongue tucked up against the soft palate, and the upper row of his teeth not touching the lower one. He, not observing the quarters of the heaven, bereft of fear, and calm in spirit, pondering upon the principle which lies beyond the twenty four categories* (1) On the Reality

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* The Sânkhya system of Hindu philosophy, so calld from the fact of its enumerating the number (Sankhâ) of the component principles of the universe, describes them as follows. From (1) *Avyakta* or unmanifest Nature proceeded *Mahat* (the principle of intellection), from *Mahat*, *Ahankâra* (egoism), from Egoism, the

that lies beyond the cognizance of the senses, unconditioned by the sound, touch, taste, sight and smell, the omniscient principle, (imaged in the) material universe. (2) The all-pervading one, the subtilest of the subtile (principles). (3) On Him whose hands and legs are everywhere, whose eyes, head and mouth are everywhere, and whose organic energies prevail everywhere. (4) He shall thus meditate upon (the eternal Reality). (5) The faculty of *yoga* is evoked, within a year, in him who thus practises the art of contemplation. (6) In the event of his incapacity of concentrating his mind on the disembodied (principle), let him meditate upon the principles of earth-matter, water, light, air and ether in succession, and having been able to concentrate on the one, let him leave that, and fix his mind on another next to it in the order of enumeration. (7) Thus he shall commence to meditate on the Purusha (self).*

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five elementals or essential matters (Panchatanmâtras or the proper sensibles of sound, touch, sight, taste and smell—*S'avdatanmâtra Spars'a tanmâtra, Rupatanmâtra, Rasa-tanmâtra and Gandha tanmâtra,*) which, in a manner, form the atoms of perception, it we are warranted to use such a term. Through the union of Ahankâra and the Tanmâtras, the eleven senses (the five cognitive, and the five operative senses) together with the mind were formed, and lastly of the five Tanmâtras the five gross elements of ether air, light, water and earth were evolved out, which form the objects of these *Indriyas* or senses. The first eight of these categories from the *Avyakta* to the *Panchatanmâtras* collectively from what is called *Prakriti* or Nature, the last sixteen being called modifications or *Vikâras*. All these twenty four categories are unconscious, it is only when the *Purusha*, the twenty-fifth category in the list, is associated with Prakriti that self-consciousness is emanated.

* *Purusha* lit. means the self that lies ensconced in each individual organism. He who lies (S'eta) in all the *Puras* (organisms) *Sarveshu Puresha S'eta iti purusha.*

Incapable of doing this even, let him concentrate his mind on the burning (image) of the *Purusha* (Self), situated within his heart, which hangs with its head downward. (9) Incapable of that, he must meditate upon the self of Vâsudeva, decked with a crown neck-lace, and bracelets, with the ringlets of hair, known as *S'rivatshakam,* on his breast, wielding a conch-shell, a discus, a club, and a lotus flower in his four arms, wearing a garland of wild flowers round his neck, with the Earth goddess sitting at his feet. (10) What one meditates upon in this life, one obtains after death. (11) Hence avoiding all transient things, let a man meditate upon the undecaying reality. (12) Nothing undecaying (eternal) exists but the *Purusha.* (13) By obtaining that, one becomes liberated. (14)

Since the Supreme Lord is ensconced in all subtile bodies (whether mobile or immobile), he is called *Purusha* by the contemplators of immutable principles. (15)

In the first watch, or in the last watch of each night, let the *Yogin* unremittingly meditate upon the Self of Vishnu, the subjective principle *(Purusha)*, void of all qualities or attributes, the twenty-fifth category (of the Sânkhya philosophy). (16)

Upon Him, who is unknown even to the knowers of immutable principles, is devoid of all principles and attributes, (yet) the enjoyer of all attributes (qualities), non-adherent to any thing, yet the supporter of all. (17)

He is both in the inside and out-side of created beings, is both mobile and immobile, unknowable on account of his extreme subtility, both near and remote. (18)

Though indivisible, he lies divided by the created things (existing in divided or individualised shapes in

all), imaged by time—past, present and future, the controller, the devourer of all. (19)

The illuminant of all illuminating bodies, he is called the darkest darkness—the knowledge, the (thing) known, (the one) accessible to knowledge, the being ensconced in the heart of all. (20)

Thus I have described in brief the self-conscious body (kshetra),* the knowledge and the knowable. A votary of mine, knowing this, attains my Self. (21)

CHAPTER XCVIII.

HAVING been thus addressed (by Vishnu), Earth bowed down (to him) by lying on her knees and head, and prayed. (1) O Lord, constantly do the four elements reside by thy side, *viz.*, the ether resides in the shape of thy conch-shell, the air in the shape of thy discus, the light in the shape of thy club, the water in the shape of thy lotus flower, I wish to remain in my present form between thy feet. (2)

Having been thus addressed (by Earth), the lord replied "be it so." (3) Earth, having obtained her end, did so remain. (4) And propitiated the god of the gods (as follows). (5) *Om*, obeisance to thee. (6) The Lord of the deities. (7) O Vâsudeva, (8) The primal god. (9) The god of desires, (10) The protector of desires (11) The protector of the world, (12) One without origin, middle and end. (13) The Lord of created beings (*Prajápati*). (14) The lord of good creatures. (15) The great Lord of created beings. (16) The lord of food, or wealth, or life (*Urjaspati.*) (17) The lord of

speech. (18) The lord of the universe. (19) The lord of heaven. (20) The lord of the forest in the shape of a tree of the *Vanaspati* species. (21) The lord of milk. (22) The lord of earth. (23) The lord of water. (24) The lord of the quarters of the heaven. (25) The lord of Mahat (Nature) (26) The lord of the Maruts. (27) The lord of Lakshmi (beauty or light). (28) The exponent of Brahma. (29) The beloved or lover of Bráhmaṇas. (30) All-coursing (31) The unthinkable (32) Accessible to knowledge. (33) *Purusha*. (34) The first adored. (35) The essence of Brâhmanism. (36) Lover of Brahma The embodied Brahma. (37) Embodied by the universe. (38) The supreme king. (39) The four-fold supreme king *(Chtus Maha-Rajika)*. (40) The effulgent one. (41) The superlative effulgence. (42) The *Sapta* (the sun). (43) Of great fortune. (44). The sound. (45) The contented one. (46) The contentment. (47) *Pratardana*. (48) The superbly created. (49) The superbly uncreated one. (50) The obedient one. (51) Sacrifice. (52) The great sacrifice. (53) The sacrificial Yoga. (54) Obtainable by didt of Yajna. (55) The destroyer of Yajna. (56) The unconquered being. (57) One without doubt or hesitation. (58) Immeasurable. (59) The supreme. (60) The old. (61) The *Lekhya* (62) The supporter of created beings. (63) The wearer of variegated peacock plumes. (64) The receiver of sacrificial portions. (65) The recipient of *Purodâsha* oblation. (66) The lord of the universe. (67) The upholder of the universe. (68) The pure-ladled one. (69) Of undecaying worship. (70) *Gritaschi* (fire) (71) *Khando-parasho*. (72) The lotus navelled one (73) The holder of lotus flower. (74) *Padmadharadhara*. (75) *Hrishikeshá*. (76) One horned one (77) The great boar. (78) *Druhma*. (79) The undecaying

one. (80) The eternal one. (81) *Purusha.* (82) The great *Purusha.* (83) *Kapila.* (84) The framer of the Sânkhya philosophy. (85) Vis'vaksen (86) Virtue. (87). The giver of virtue. (88) Virtue-limbed one. (89) The giver of the wealth of virtue. (90) The giver of sacrifice. (91) The all-pervading one. (92) The invincible one. (93) The long-suffering one. (94) *Krishna.* (95) The lotus-eyed one. (96) The orbit of waters. (97) The loving one. (98) Universe-loving. (99) Obeisance, obeisance. (100)

Earth, who has realised the end of her heart, having thus gladly hymnised the deity began to address it as follows :—

CHAPTER XCIX.

HAVING seen the goddess Lakshmi, whose complexion was like that of molten gold and who was resplendent with the effulgent energy of Tapasyâ, engaged in pressing the feet of the supreme god earth gladly questioned her as follows :—(1)

"O thou adorable goddess whose hands are like a wakening red water-lilies, who art pressing the feet of the full-blown-lotus-navelled one, who dost constantly reside in full blown red lilies, and whose complexion resembleth a red water lily in colour. (2)

"O thou golden-coloured one, whose eyes are like the blue lotus flowers, who art clad in a white cloth, bedecked with ornaments. O thou moon-faced one, whose complexion glows with the effulgence of the sun. Mighty goddess, the foremost in the universe. (3)

"Thou art sleep, the Nature that has produced the universe. Thou art comprehension, victory and apathy

(to worldly concerns). O Lakshmi, Thou art beauty, progeny, fame, decoration, knowledge and speech, the most sanctifying. (4)

Thou art *Svadhâ*, forbearance, giver of opulence, moral law, preservation and status; thou art unbounded fame, as well as non-malice. Thou art intellect, memory and *S'vâhâ*. (5)

As the Supreme god exists assailing (pervading) the three regions, thou too, O thou black-eyed one, dost exist (everywhere) granting boons. Humbly do I ask thee about thy attributes. (6)

Having been thus interrogated by Earth, Lakshmi, sitting in front of the god of gods, replied, O thou golden complexioned goddess, constantly do I reside by the side of my consort, the destroyer of the demon Madhu. (7)

He of whom do I think in my mind by the order of the lord, Him the votaries call affluent. Hear me, O thou nurse of creatures, enumerate the persons who can make me recollect them in my mind. In these do I reside. (8)

I reside in the sun, in the moon, in the cloudless starry heaven, in the pendant rain-clouds spanned by rainbows and spangled by lightnings. (9)

As well do I reside in drossless (cleansed) gold and silver, in gems, in clean clothes, in land, in buff-coloured mansions, in divine temples decked with banners. (10)

In fresh cowdung, in infatuated elephants, in exhilerated horses, in spirited bullocks, and in Brâhmaṇas devoted to study. (11)

In the royal throne, in the Vilva and Amalaka fruits, in the umbrella, in the conch shell, in the lotus

flower, in the blazing fire and in a shining sword-blade and in a bright untarnished mirror. (12)

In pitchers full of water, in places decked with chowris, fans of palmyra leaves, in nice-looking ewers, and in the newly raised earth. (13)

In the milk and clarified butter, in cereal (S'advala), in honey, in milk curd, in the persons of ladies and virgins and in the bodies of gods, Tapsvins and those who perform yogas. (14)

In the arrow, in a victor just returned from the war, in a dead body killed in battle, in the soul of the latter residing in heaven, in the chanting of the Vedic mantras, in the blowing of conches, and in the sounds of the terms *Svâhâ* and *Svadhâ* and in the sound of music. (15)

In the installation ceremonies of kings, in marriage ceremonies, in sacrificial ceremonies, in bridegrooms, in persons who have washed their heads, in white flowers, in hills, in sweet fruits, and in broad streams of water. (16)

In water, in water-ful tanks, in grassy plots, in tanks full of lotus-flowers, in the wood, in calves, in happy children, and in honest and virtuous men. (17)

In persons who observe rules of conduct, and in those devoted to the cultivation of S'astras, in the humble and decently clad, in those who have cleansed their teeth or body, in those who are moderate in eating, and in the worshippers of *Stitkis.* (18)

In those who are contented with their own wives, or devoted to virtue, or scrupulously follow the rules of virtue, averse to over-eating, constantly carry flowers on their persons, or perfume their bodies with scents or scented unguents or bedeck their person. (19)

In those who dwell in truth, are devoted to the good of creatures, for-bearing and void of anger, in those who

do well their own business or those of others ; in persons of benevolent dispositions, in the always lowly. (20)

Constantly do I reside in well decked females, in faithful, sweet tongued wives, who are frugal in their habits, have born children, keep their purse (store) in secret, and are fond of presents. (21)

In (wives) who keep their house neat and tidy, have controlled their senses, are not quarrelsome in their habit and keep to the path of virtue, or are free from low passions and kind and loving as well as in Madhusudana (Vishnu, the destroyer of Madhu)—These in whom do I perpetually reside. (22)

CHAPTER C.

THIS foremost of the *Dharma S'astras* has been promulgated by the god himself. Brâhmanas, who study or teach this Law Code, acquire an elevated status in the celestial region. (1)

This (Code) is holy, auspicious, life-prolonging, and heaven-awarding. It imparts fame, knowledge, opulence and good fortune. (2)

This (Code) should be studied, remembered, heard and recited to others. Persons, deserving good, shall hear it narrated during the celebrations of a *S'raddha* ceremony. This is the most hidden (Code of virtue) O Earth, I have promulgated to thee. (3)

For the good of the universe I, out of complacence, have promulgated this hidden, auspicious Code of eternal laws teeming with virtue, the receptacle of bliss, and remover of evil dreams. (4)

THE END.

MANU SAMHITA'.

CHAPTER I.

(UNTO) Manu,* blissfully seated with his mind abstracted from the world of the senses, came the great sages. Having worshipped him, they, conformably to reason and propriety,† interrogated him in the following manner. (1)

Kulluka substantiates his statement regarding the highest authority of the Institutes of *Manu* among the *Dharma S'àstras* of ancient India by making quotations from the *Chhàndogya Bráhmana, Brihaspati,* and the *Mahàbhàratam.*

Whatever Manu said is medicine to those, who need medication (for their impiety)

Chhândogya Brâhmana.

The superiority of *Manu* lies in its being founded on the true import of the *Vedas.* The Smriti, which is contradictory to the teachings of *Manu,* is no *Smriti* at all. So long does the science of reasoning or Grammar shine as long as Manu, the preceptor in matters of virtue and salvation, does not appear in the field.

Brihaspati.

The Purânas, the Institutes of *Manu,* the Vedas with their allied sciences, and the A'yurveda are the four (branches of study), which are, by themselves, authoritative, and which should not be destroyed by means of sophisticated reasoning (like that of the Buddhists).

Mahàbhàratam.

* The first couplet begins with the term "Manu" in accordance with an established precept of Sanskrit Rhetoric, that "all literary undertakings must begin with a term of auspicious import, or signifying Deity," Manu being the name of Agni (fire-god), or of Prajâpati (creator according to others).—*Kulluka.*

† The text has *Yathâ-nyâyam.*—In conformity with the rules of Logic or propriety, to ask an absurd or improper question being interdicted by the rules of our *Dharma S'àstras.*—*Kulluka.*

Be pleased, O thou, who art possessed of the six kinds of opulence, to expound to us, in due order,* the duties of all the (four) social orders, as well as those of the members of the mixed castes.† (2)

Thou alone art cognisant, O lord, of the imports and regulations of the self-origined Vedas, incomprehensible in (their meaning) and innumerable (in their ramifications), as well as of the rites (enjoined to be (performed), and truths inculcated, (therein.)‡ (3)

He§ of imponderable prowess, being thus interrogated by the magnanimous Rishis, replied, hear, O ye great sages. (4)

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* *Anupurvas'ah* —In due order, that is, commencing with the rite of *Jâta Karma* (post-natal rite) and, after that, dealing with the successive rites in the order in which they are celebrated in life.—*Kulluka.*

† *Antara-Prabhavanâncha i. e*, sons begotten by members of superior castes on wives of inferior castes, and *vice versa*, as well as those who are the offspring of unions with foreign women.—*Kulluka.*

‡ *Kàrya-tattvàrtha-vit* :—MEDHA'TITHI, a bigoted advocate of the Vedic rites, explains the passage as "cognisant of the meanings of the principles of Vedic rites and sacrifices." We, however, have thought fit to follow KULLUKA BHATTA in our translation, inasmuch as MEDHA'TITHI'S construction of the text excludes many a cardinal point of the Vedic doctrine, such as the knowledge of Brahma, etc., narrows the general scope of the Vedas, and restricts the enquiry to the discussion of a single topic —*Tr.*

§ The use of the pronoun in the third person, singular, in the present couplet, strongly raises the presumption that the Manu Samhitâ, as we have it now, is not what it was originally written by its author *Manu*) but is merely a recension of the original work by a disciple of that great patriarch, most probably by Bhrigu. The probability amounts almost to a certainty when we think that it might have been quite within the province of Bhrigu, who revised the old Vedic system of Astronomy, to recast and revise the Vedic codes of Ethics and Laws, which were collated

(Originally) was* this universe enveloped in darkness,† invisible to the sight, without any sign to indicate

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and codified by Manu. Others, on the contrary, assert that, it was a common practice with our ancient masters to mention their names in the third person instead of saying "I so and so shall now discourse on such and such a topic," and quote an aphorism of Jaimini in support of their statement.

Manu's description of the creation of the universe in answer to the query of the Rishis regarding the Laws of virtue and good conduct, etc, should not be regarded as unseasonable or out of place. MEDHA'TITHI holds that the description of the evolution of the universe has been here introduced to show that the different forms of existence, from the lowest animalculum to the most exalted Brahmâ, are but the effects of different degrees of piety. Hence, this topic has a distinct and special bearing upon the main thesis of the Samhitâ, inasmuch as it unfolds the successive stages of evolution of the individualised self (*Jiva*) and marks the order in which it works up its progression upward, or is constrained to descend into the lower planes of life. GOVINDA RAJA (another commentator of the Samhita) subscribes to the same opinion, and says that, the description of this evolution of the universe is for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being held as the *Summum bonum* of life, and its acquisition, imperatively obligatory on all, as so unequivocally enjoined by the holy *Yâjnavalkya*, *Vàdaràyana*, and the author of the *Mahàbhàratam*. Nor are the *S'rutis* silent on the point, but rather they inculcate the knowledge of Brahma as the highest virtue in man—*Kulluka*.

* (*A'sid*)—From the unknowable and invisible nature of the universe, enveloped in primordial gloom, it must not be presumed that nothing existed prior to it, that it was evolved out of pure Nothingness. *Chhàndogya Upanishad* has an express text on the subject, "O beloved, there was the only Real (*Brahma*) in the beginning."

† *Tamobhutam* :—The gloom of Primal Nature, *Prakriti*, resulting from the latent or potential existence of all ideas in her body, the state of equipose among the qualities of *Sattva*, *Rajas* and *Tamas*.

its existence, unknowable,* and beyond the inference of reasoning or logic—as if hushed all round in one universal sleep.† (5)

After that, the self-origined Deity, though unmanifest himself, caused this universe to be gradually manifested, by transmuting his energy to the twenty-four categories such as, the primordial elements of indomitable prowess—etc., and gave the first impetus to Nature to be evolved out.‡ (6)

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* Unknowable even by means of inference *(Arthàpatti)*—DHARANIDHARA.

† *Prasuptam* :—Lulled in sleep, as opposed to death, indicating in its midst the potential existence of life, awaiting progressive evolution and manifestation.

‡ By dint of his will, the Supreme Brahma, the underlying substratum or reality of the universe, 'gave the first impetus to Nature to shake off her state of primal equipose, and to be gradually and successively evolved out in those categories and elements, which were necessary for the constitution of the present universe. Nature alone, in the absence of a guiding, controlling Will to shape her course and destiny, might not have been sufficient to evoke a universe into being. The fortuitous congregates of atoms could never have got themselves weighed and arranged in different groups and measures for the formation of different objects without the preconcerted scheme of a devising Genius. The mad whirl-gig of molecular combines would never have been timed with such majestic rythm of motion and harmony as we find in the marches of the stars without the control of a master Harmonist. Inertia, and a few other forms of physical force may account for the perpetual motion we see everywhere in the universe, but who gave the first impetus to motion is a question which cannot be answered without admitting the existence of another reality behind the universe.

The Indian Rishis were fully aware of the absurdity of creating a system of philosophy, which tries to account for the evolution of the universe without the intervention of this unknown reality, endeavours to dethrone God from His throne, and

He, who is beyond the cognisance of the senses, subtile, unmanifest, eternal, and imponderable, and who runs through all created things, originated by himself (7)

He, wishing to create various kinds of creatures from out of his own body,* first created water,† and cast his seed therein. (8)

That egg had a golden colour, resplendent like the (aggregative) effulgence of a thousand suns :—In that (egg) Brahmâ‡ himself was born—Brahmâ, the grandfather (progenitor) of all creatures and regions. (9)

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places Nature on it in His stead. The *Bhagavad Gità* lends its authority to this interpretation of KULLUKA when it says,

"Through my agency Nature gives birth to the mobile and the immobile."

Both GOVINDARAJA and MEDHATHITHI explain the term *Tamonudu* as dispeller of gloom, we have followed KULLUKA's interpretation "*Prakriti-Pravartaka.*"

* The immaculate or unmodified Prakriti (Nature), before the commencement of the process of evolution, pregnant with the potential seeds of the five material elements, the five cognitive senses, the five operative senses, the mind, life (vitality) acts, knowledge and desire, etc, is called the body of Brahma in the parlance of Vedantism, and, as such, not having a separate existence from that of Brahma It is through the workings of the innate forces of his Self that Brahma is transformed in the shape of the universe.—*Kulluka.*

† The first material element evolved out after Mahat, Egoism, and the five *Tanmàtras* (subtle sensibles) etc.

‡ In the previous cycle of evolution of the universe, Brahma contemplated himself as *Hiranyagaybha,* who was both identical with, and separate from, him. The astral body of this Hiranyagarbha, which survived the dissolution of the universe as a thought-form in Brahma, was reanimated, when Brahmâ again entered it in the form of life in the beginning of the evolution of our present Universe.—*Kulluka.*

The water is called Nára, inasmuch as it is the first offspring of Nara (the supreme self),* and inasmuch as water was the first receptacle of the Supreme Self, manifested as Brahmâ, the Supreme Self is called *Nârâyana* (10)

That which is primal, unmanifest, eternal (principle), encompassing both the real and the phenomenal, the individual created by that principle is called *Brahmâ.* (11)

In that egg that divinity, having lived for one (Brâhma) year, thought, "let the egg be broken in halves," and the egg was so divided. (12)

Out of those two parts he created the heaven and the earth, and in their midst he eternally placed the sky and the eight quarters, and the seas all around. (13)

He recovered the mind, which partakes of the nature of the Supreme Self, and embraceth both the character of the noumenon and the phenomenon. Prior to the evolution of the mind, (he recovered) the principle of Egoism, the real incentive to all works. (14)

Prior to the evolution of the principle of Egoism, was evolved the principle of Mahat (principle of apprehension). All these categories (products of evolution) are possessed of the three qualities (of *Sattwa*, *Rajas* and *Tamas*). Gradually he created (caused to be

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The astral bodies or immutable thought-forms exist in the eternal consciousness of Brahma, and they become re-animated or re-deceased according to the influx or out-flow of life into, or from, them, according to the exigencies of the evolution or involution of Prakriti, or to express it in the language of every day life, at the creation or dissolution of the universe.

* The text has *Nara-Sunava*, the offspring of Nara, the supreme Self, the term *Nàra*, water being derived from "Nara" coupled with the affix "an" denoting filialty.

evolved out) the five cognitive senses, the recipients of the sound, light, taste, and smell.* (15)

By combining the subtlest parts of the principle of Egoism, and the five Tanmâtras, with their modifications, the senses, and the five material elements, he created all creatures. (16)

Inasmuch as the subtle particles of these six prinples (Egoism and the five Tanmâtras), which contrive to compose the body of Brahma, enfolded by *Prakriti* (Nature), are connected with the five elements as their effect, the wise call the person of Brahma as his body (*S'ariram*), from the fact of its being composed of these six (*shat*) principles. (17)

From Brahma, manifested in the form of the five *Tanmâtras,* were produced the great (material) elements, together with their functions ;† (and) the deathless Mind, which is the procreating cause of all creations, together with its subtle functions of inclination, antipathy, etc. was produced from Brahma, evolved out as the principle of Egoism. (18)

From the subtle particles of these seven Purusha-like‡ principles of irrepressible energy *viz.*, the principles of *Mahat*, Egoism and the five *Tanmâtras* has originated this universe. From the real has proceeded the phenomenal. (19)

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* The particle "cha" includes the five operative senses and the five *Tanmàtras* as well.—*Kulluka*.

† The function of A'kâs'a (ether) is space-giving, that of Vâyu is motion or arrangement, that of fire is transformation (lit heating or cooking); that of water, aggregation or mass-making, and that of Earth is receptivity.—*Kulluka*

‡ Because the Purusha was transformed into them at the outset.

Of these elements, each successive one partakes of the virtues of the preceding element, or in other words, the virtues of an element is corresponding to the number which is placed against it in the list.* (20)

The names and functions and professions of all creatures he (Hiranyagarbha) separately created† according to the directions of the Vedas. (21)

The Lord created the Devas, who formed the limbs (as it were) of the religious rites,‡ and the Devas possessed of life, the hosts of subtle *Devas*, the *Sâdhyas*, and the eternal sacrifice. (22)

The three Vedas, distinguished by the names of *Rik, Yayush* and *Sâman*, he milched from the Fire, air and the sun for the performances of religious sacrifices. (23)

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* Ether or *A'kas'a*, which stands first in the list, has only the one property of sound ; air which occupies the second place in the list has two properties *viz.*, sound and touch ; the third element (fire) has three properties, *viz.*, sound, touch and sight, (colour), the fourth element water has the four properties of sound, touch, sight (colour) and taste, while the earth, which stands fifth in the list, has the five properties of sound, touch, sight (colour), taste and smell.—*Kulluka.*

† The Vedas, which eternally exist, are merged in Brahma at the time of the dissolution of the universe only to be patent in the beginning of the next cycle of its evolution, furnishing Hiranyagarbha (the spirit of the burning egg or globe of primal cosmic matter) with forms and patterns of a former cycle for the guidance of his work of universal creation.

The priority of the Vedas to the birth of the universe is also asserted in the *S'ariraka Sutram.*

S'abda iti Chenndtah Prabhavât Pratâkshânu mânâbhyam.

‡ He created two classes of divinities, animate such as Indra and others, and inanimate such as (ladles) etc., the utensils which are employed in the course of a Vedic sacrifice and are invested with a kind of divinity.—*Kulluka.*

He created Time, the divisions of Time, the stars, the planets, the rivers, the seas, the mountains, the plains, and the uneven grounds. (24)

Contemplation (*Tapas*), speech, satisfaction of the mind, desire and anger. Wishing to create these creatures, he thus created this creation. (25)

For the classification of acts, he distinguished virtue from vice, and connected the creatures with the pairs of opposite, such as pleasure and pain, (heat and cold), etc. (26)

With the five subtile and transforming *Tanmâtras*, he created this universe, in due order, (from the subtile to the gross, and from the gross to the grosser, and so on). (27)

To the work, for which he, the lord, ordained a creature in the beginning, it spontaneously reverted in its successive incarnations. (28)

To acts of love or cruelty, of mildness or ferocity, or of virtue or vice, it should spontaneously revert, which he ordained for it in the beginning. (29)

As the characteristic features of a season of the year appear at the advent of that season, so the acts of embodied creatures spontaneously assail them (in the proper time). (30)

For the furtherance of the (good of the) world, he created Brâhmana, Kshatriya, Vais'ya, and S'udra from his mouth, arms, thighs, and legs.* (31)

* The division of castes, according to the social economists of ancient India, has its basis, on the four broad, distinctive functions in the economy of the divine organism. The cogitative, the protective, the sustentative and the operative functions, which are so vitally essential to the continuance of each individual organism, the living envelop of each individual Self or *Jiva*, must have their prototypes in similar functions of the divine body

of *Bramhà*, the direct motive principle of universal Evolution. A man, or a being, inorder to live, must think, and reason, and desire. He must have some faculty within him which might help him to anticipate his wants, to profit by the lessons of the past, to co-ordinate his innumerable relations with his environments, and to develop the deeper possibilities of his nature; and to this function or principle, which is governed by the Laws of his prototype's being, the ancient *A'chàryyas* gave the name of *Bràmhana*. Similarly, there must be in man some function exclusively set apart for combating the hidden foes of his organism, to help and accelerate a cure in the case of disease; another function, to store up and manufacture energy from the ingredients of ingested food, or from the physical elements of Nature, and another function to ungrudgingly and unremittingly serve the other three functions in the discharge of their works, *i. e.*, to be at the the beck and call of Ideation (*Brahmana*), Protectiveness (*Kshatriya*,) and sustentative function (*Vais'ya*). They respectively gave them the names of *Kshatriya* (soldier), *Vais'ya* (merchant or farmer and *S'udra* (artisan or servant). *S'udravtam* is held identical with *Karmatvam*, (work, action, or service. Originally a S'udra meant an evangelist of service to mankind, although by an unfortunate degeneration of its meaning, it subsequently came to be synonymous with something low or vile.

As in the body, so in the body politic; as in the body politic, so in the universal body politic, and hence the ancient *A'chàryyas* came to look upon these relations of Bráhmana, Kshatriya, Vais'ya and S'udra, this classification of the units of society for the furtherance of the common weal, like the classification of functions in the divine organism of which they are the exponents, to be eternally existing in the social economy of man, whenever and wherever occurring.

These distinctions of castes have nothing of the hatered and the sense of inequality, which prompted many a civilized society of modern times to lay down an arbitrary barrier between man and man, to create an artificial gulf between the classes and the masses, only on the basis of money-qualification. The framers of the ancient Samhitâs recognised the inevitable necessity of organizing a division of labour among the several orders of the society. The caste system had its origin in the principle of co-

Having divided his body into two parts, He, the lord (Brahmá), became male by means of the (one. half,

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operation and reciprocal help, and not in contempt and spitefulness as it is now erroneously believed in certain quarters. A good S'udra (an artisan) was as much free and as much honourable as any Kshatriya, or any Vais'ya, 'or even any Brahmana in ancient India. The Rishis took them under their own spiritual clanship (*Pravara*), and sages like the holy Kás'yapa, Angirasa, Pálakyapa (*vide* the Agnipuranam) wrote books on sculpture, architecture, veterenary medicine and other branches of art entirely for the training and guidance of the S'udras of their age. In the caste system the Rishis solved once for all the problem of capital and labour, which so badly threatens the modern industries of the West. It was not the out-come of monopolies or vested interests for in the primitive societies of communistic enjoyment man had the instinctive wisdom to exclude all exclusiveness, either in acquisition or possession, for the mere continuance of his race and being, if for nothing else. It was not based on the superior rights of conquest, for a S'udra, if not otherwise morally disqualified, used to enjoy all the civic rights and privileges in common with a member of the twice-born order. It was not established with the imprecations and anathemas of a crafty priesthood, for some of the authors of the ancient Samhitás (Vishnu Ch. 57, V. 16) authorised the Bráhmanas to partake of boiled rice cooked by the S'udras. For reasons stated above, the Rishis advised the society to protect the interests of its different orders with certain limitations. Unqualified equality is impossible in society, and the Rishis, as the best possible alternative, promulgated general equality in civic rights among individuals, and specific limitations of privileges, as of a class against class. The Rishis honestly believed that there can be no society without such distinctions, and they did not err in their belief.

Kulluka subscribes to this view when he says that, Bráhmanas etc., arose out of the divisions of the divine energy (Daivyás'chá S'aktyá) as expressed by his different organs such as, the face, etc., (*Mukhádibhyah*) and quotes a *S'ruti*; the Bráhmana was in his mouth.

and female by means of the other,* and on that female he begat Viraj.† (32)

* He begat *Vairaj i.e.* by means of sexual reproduction—*Kulluka.*

† We can not sufficiently bring home to the minds of our readers the fact that these couplets (32—34) reflect a knowledge of Embryology and the principle of sexual diamorphism in our ancient masters, which amounts almost to the superhuman, when we read these verses in the light of modern science, and with the help of the kinder light of the Ayurveda. Bramhá, the prototype of all creating agents in this world, first divided his body into two equal parts, of which the one was endued with the male and the other with the female sexual virtues. Then by uniting these two parts or principles he progenerated Viraj. Thus we find the three modes of reproduction *i.e.*, reproduction (by fission or division), sexual reproduction as in hermaphrodistic creatures, and sexual reproduction by the union of parents of distinct sexual characters plainly contemplated in the lines of the couplet. It is indeed a far cry from the birth of Vairaj to the evolution of distinct sexual characters in man and woman. Professors Geddes and Thompson in their excellent work on the "Evolution of sex" have delineated for general readers the long series of animal existence through which the distinct sexual characters of our species have been evolved out, and the many attempts of Nature to take a retrograde step towards a lost type, but we can not but contemplate the fact with the greatest complacence that it is Manu, who first promulgated the doctrine that the distinct sexual characters have evolved out of a state of original hermaphrodism, as now demonstrated by the savants of modern science.

The Vishuupurânam fills up the deficiency in the statement by explicitly saying that the left part was endued with the female sexual characteristics and the right half with the male ones, and these two opposite polarities of life, the Pitrikâs'akti and the Mátrikás'akti, according to the Ayurveda, predominate in the right and left halves of the body of each man and woman.

Having practised *Tapas*, whom the Virat-Individual himself created, him, O ye, foremost of the twice-born ones, know to be Manu, my (humble) self, the (second) or immediate creator of all (things and beings). (33)

I, having wished to progenerate creatures, practised the most austere *Tapas*, and at first created the ten great Rishis, the lords of creatures, (named as) Márichi, Atri, Angirasa, Pulasta, Pulaha, Kratu, Prachétas, Vas'istha, Bhrigu and Nárada.* (34—35)

These (Rishis) of indomitable prowess created, in their turn, seven other Manus,† and divinities other than those whom Brahmá had created, together with their celestial abodes, and great sages of irresistible prowess. (36)

[And] Yakshas, Rakshas, Pis'áchas, Gandharvas, Apsarasas, Asuras, Nágas, serpents, birds (such as Garuda) and the several classes of Pitris. (37)

* A'NANDA GIRI in his commentary on the *Brihad A'ranyaka Upanishad* [Ch. I.—Brâhmana (Udgitha)—S. VIII.] explained the term *Angirasa* as a compound of *Anga* meaning members, causes and effects, and *Rasa* meaning essence, substance; the whole meaning is therefore the substance on which the cause and effects depend.

Marichih is light, *Pulasta* is dimensiveness, *Pulaha* is contractibility, *Kratuh* is moral laws, *Prachetas* is self-consciousness, *Vas'istha* is conformability to Law, *Bhrigu* is buoyancy or supportiveness (Gravitation ?), *Nârada* is water-giving or vitalising principle.

The ten Prajâpatis then are the ten fundamental principles of the material universe.

† The term Manu here indicates the office of Manu; each Manu takes his birth in the cycle of time he is intended to preside over.—*Kulluka.*

Lightnings, thunders, clouds, shafts of varied colour-ed light,* rainbows, falling meteors, meteoric claps or reports,† luminous bodies with trailing banners of light,‡ and other luminous bodies.§ (38)

Kinnaras, monkeys, fish, various species of birds, beasts, deer, men, and beasts with two rows of teeth. (39)

Insects, worms, flees, lice, parasites, all kinds of gnats and stinging flies, and the different kinds of trees and climbing plants. (40)

Thus these (Manus), through the merit of the *Tapas* they had practised, and in conformity with my ordination, created all the mobile and immobile things, each in the womb, best suited to it in consideration of the mission of its life.|| (41)

Now I shall relate to you the work and the nature of origin of each of these creatures, as narrated [by the masters of old.] (42)

Quadrupeds, deer, wild beasts, those provided with two rows of teeth, Râkshasas, Pis'achas and men, who are viviparous (placental) in their origin. (43)

All birds, serpents, alligators, turtles, and fish and

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* The text has *Rohita*, KULLUKA explains it as shafts of refract-ed light of prismatic colours.

† *Nirghâta* :– which literally means the report of any dis-turbing physical phenomenon occurring in the earth or heaven such as, that of a meteor or earthquake.—*Kulluka*.

‡ *Ketumscha* :—Trailing light of any falling heavenly body such as a meteor, etc.

§ *Jyotimshi* :—KULLUKA explains it as *Dhruvâdin*, the pole star, etc.

|| *Yathâ Karma Tapo Yogât* :—The nature of the work a creature is intended to perform in life.—*Kulluka*.

their like, whether amphibious or aquatic in their habits, are oviparous. (44)

Gnats, Mosquitos, lice, flees, and such other insects, which originate from heat (decomposed matter) are called *Svedaja.* (45)

All vegetables, which sprout from seeds or graftings, are called *Udbhit* (*lit.* bursting out of the earth), while those (plants), which die as their fruit (corns) are ripe and bear a large number of flowers and ears, are called *Oshadhis* (cereals). (46)

Those trees, which bear fruit without blossoming, are called *Vanaspatis,* while those which bear both fruits and flowers are called *Vrikshas.* (47)

There are various kinds of shrubs and bushy plants, and various kinds of weeds and grass, creepers and trailing plants, some of which grow from seeds and others from grafts. (48)

Variously enshrouded by the quality of Tamas, (Ignorance, or Non-consciousness), the effects of their own acts, they retain their consciousness inward, susceptible to pleasure and pain. (49) *

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* Even the most cursory reader of this *Samhita* can not but be impressed with the deep insight of its author into the nature of things, which strongly favours the hypothesis that the truths the Rishis preached were clear perceptive truths and not mere deductions from empirical knowledge. Huxley has demonstrated the fact that the "difference between the vegetable and animal life is one of quantity, and not of quality" (THREE ESSAYS) and Professor J. C. Bose Response in the Living and Non-Living has startled the world by his epoch-making discovery that the tissues of plants give almost the same response under pressure or stimulus.

Thus (I have) related the origin of all forms of existence from Brahmâ downward, which occur in this miserable world of constant change, tossing with its waves of birth and death. (50,*

* These fifty couplets from the beginning represent the accepted, orthodox view of Brâhmanism regarding the evolution of the universe, and as the view of *Manu* on the subject, is regarded as the reconciliation between the two opposite schools of *Brâhmanic* thought, *viz.*, the *Sânkhya* and the *Vedanta*, it will not be amiss if we try to undersand here the real significations of the terms or concepts occurring in the text, divested of their metaphors and allegories.

A'NANDA GIRI in his commentary on the (*Brihad A'ranyaka Upanishad, Brahmana*, III. S. IX.) says that, creation pre-supposes non-creation and hence the manifest creator entails the necessity of admitting the existence of a non-produced creator, as the "five produced fires" necessarily indicate a non-produced one from which they have originated. This unmanifest spirit, from which Hiranyagarbha or I'svara (supreme ruler), the first produced, or manifest seed of the universe) originated, is called *Brahma* from the all-pervading Nature of its Self This Brahma, or unmanifest, absolute spirituality is the receptacle of *Prakriti* or Universal *Nescience*. *Prakriti* is inherent in *Brahma*, the absolute consciousness, as "my sleep" is inherent in "my consciousness." They are not two separate entities, but united co-relatives, perfect *Science* and absolute *Nescience*. When that *Brahma* rouses up from sleep (state of quiescience) after the involution of the Universal Nature, that Nescience, or that unconsciousness of sleep of the non-manifest Spirit is naturally transformed into the principle of Apprehension (*Mahat Tattvam*). Now the human mind is so constructed that it cannot think of any apprehension without referring it to a Self or Ego. "I feel," "I think," "I perceive." As there must be the factor of "I" or mineness in all acts of perception or cognition, the principle of Mahat was transformed into *Ahankâra* the principle of mine-ness. With the sense of Egoism arises the necessity of perception, and so from *Ahankâra* originated the five subtile *Tan-Mâtras*, the atoms of perception, if we may be warranted to use

such a term. With perception there arose the necessity of intellection, and the next category we find in the list is the *Manah* or mind, from which the *Indriyas* or the senses originated. As thinking implies action, and action means the contact with the non-self (the external world), the five *Tan-mâtras*, in their turn, were transformed into the gross elements of ether, air, light, water and earth, to supply the *Indriyas* with their respective objects. Hitherto we do not find any creator or creation, these categories of *Mahat*, *Ahankàra*, *Pancha-tanmàtras*, the *Mind*, the senses and the elements being the modifications of *Prakriti*, or the universal *Nescience*

Then what are these? A'nanda Giri in his commentary on the *Brihad Aranyaka Upanishad (Brâhmana, III.)* says that "whatever is in the effect must also be in the cause." Now, according to the *Vedànta*, the individual soul or self is encased in a subtile body consisting of four sheaths or *Koshas viz.*, the *Vijnànamaya Kosha* (Intellectual Sheath), the *Manomaya Kosha* (the Mental Sheath), the *Prânamaya Kosha* (the Sheath of Vital airs) and the *Annamaya Kosha* (the Sheath of nutriment). The first is composed of intellect and the five intellectual senses. The second is formed by the mind and the five organs of action or operation, the third consists of the five vital airs governing the processes of inspiration, respiration, circulation, etc. The fourth is formed by the gross matter. In the same manner the principles of *Mahat* (apprehension), *Ahankàra* (mineness), the *Tan-màtras* and the mind, etc., formed the body of Brahma on the eve of the evolution of the universe. The Sheaths or the subtile organism of the individual self is inseparable from it as long as it has to undergo transmigrations; the subtile organism (S'ariram) of the universal self is inseparable from it as long it has to undergo transformations in the form of Hiranyagarbha (the first embodied self) etc., the *Ahankàra* in either case being transformed into three distinct kinds such as, the *Vaikàrika* (phenomenal, the creator of mind), the *Taijasa* (thermic, the creator of the senses) and the *Bhutàdi* (the creator of gross matter).

In the next stage of Evolution we find that *Apa* (*lit* water), whose property is mass-making, has been created, and on it the

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N. B. For "under pressure or stimulus." (p. 15, l. 31.) read under "pressure or stimulus as the tissues of animals."

seed or egg of Brahma, resplendent with the aggregative effulgence of a thousand suns, is lying afloat. We need hardly say that this egg, the conglomeration of Paramánus (atoms) of the *Vais'eshika* philosophy, is the globe of the first cosmic matter from which the worlds and systems of the universe have subsequently evolved out, and we need not wonder at the statement that the material atoms have come into being out of the immaterial components of the body of Brahma, if we consider the modern Scientific definition of atoms, "as projections of units of consciousness into space." (*Maxwell.*)

These twenty four categories then were the body of Brahma, [1] or in which Brahma (the universal substance) was successively transformed immediately before this material universe was called into existence, as Jayáditya has expressed it in his work. We need hardly say that, the *Sánkhya* philosophy starts with this unmodified Prakriti as the prime cause of this universe; and the *Vais'eshika*, with this resplendent egg of Hiranyagarbha, the conglomeration of atoms (*Paramánupunja*) as the first condition of creation, though with the difference of meanings of these two terms. The *Mula Prakriti* of the *Sànkhyas* and the primeval gloom of Manu, which enveloped the supreme Self before the creation, are both negative entities. But the *Mula Prakriti*, the state of quiescience of the three qualities of *Sattwa, Rajas* and *Tamas* (knowledge, desire and Ignorance) is an original entity, self-existing and eternal. The *Sánkhya* dismisses all further enquiries into the final cause by saying, it is impossible to ask the origin of that which is original (*Mule Mulàbhàvàt Amulam Mulam*) and supplies that starting place to the human mind without which it can not exercise its reasoning about cause and effect. The *Vais'eshikas*, on the other hand, say that, the atoms are eternal, and their combinations and conglomerations as the only mediate condition of the evolution of the universe, are effected through the agency of an unseen cause (*Adrishta*), which is unknown and unknowable, and which, like the final cause of all agnostic philosophies, partakes of the nature of "fate" or "Necessity." Beyond this stage there is no material difference of opinion among the exponents of the different schools of Brahmanic philosophy as regards the process and order of the evolution of the universe.

Now to return to the Samhitâ: From out of the body of Brahma, the unconditioned Self, was produced *Apa* (lit, water) and in that he cast his seeds which were formed into an egg, bright as a thousand suns Then by dint of contemplation, Bramhá transformed himself into *Hiranya garbha*, the first embodied soul, and in that egg *Hiranyagarbha* or Brahmâ was born. (See note ‡ p. 5.)

Now let us examine what did the Rishi mean by Nára (water); we learn from the Samhitâ that it is a kind of principle, which emanated from the body of Nara, the universal substance whose function is fluidity and mass-making (*Samhati*), and in that principle, the first material force (*Sakti-rupma Kulluka*) he cast his seed. His seed developed itself into an egg resplendent as a thousand suns, the primal globe of burning cosmic matter. Brahmâ (*Prajapati* of the *upanishads*) by means of his objective mental qualities entered that egg and was born in it as Brahmâ or *Hiranyagarbha*. The passage of the text elucidates that life was inherent in the primal cosmic matter, or as *Anandagiri* in his commentary of the *Brihad Aranyaka Upanishad* (*Brahmana* III, S. *22*) expresses it, "this is likeness (identity) of life. This identity is not merely found in the different bodies in proportion to their size, because life has no shape and is everywhere."

Why this seed was called an egg? Because, like the impregnated ovum, it was divided simultaneously with the commencement of its evolutien, and was subjected to the influences of two polarities of life, motion or vibration, the *Upasarpani* and the *Apasarpani* of the Vais'eshika philosophy, the centrifugal and centripetal forces in the material plane. The universal egg was divided and broken in parts with which the first embodied soul created the stars and the solar systems, etc. The text here is only a poetic representation of the doctrine of the *Vaiseshika*, the atomic theory of ancient India, in which connection it may be said that *Kanàda*, the founder of the *Vais'eshika*, by pouring a few drops of oil in a basin of water and by stirring it with a stick, first demonstrated the origin of the worlds out of a primal globe of cosmic matter. Perhaps the term "*Apa*" (water) in the text, the vehicle of the primordial atoms, is so named after the water of *Kanada's* experiment-basin.

The notion of *Viraj*, dividing his own substance into male and female, occurs in more than one Purána. But the Manu Samhitâ

Having thus created me and all (the universe), He of imponderable prowess vanished in Himself, by oppressing (destroying) the time (of evolution) with the time of Dissolution. (51)

When that effulgent Being awakes, the universe is animated; when He of reposeful mind sleeps, the universe is folded up (vanishes). (52)

When he reposes in himself, the self-conscious, embodied selves, with their bodies, the fruits of their acts, cease their respective activities, and the mind,* divested of its functions, reposes languid. (53)

When the all (whole universe) is simultaneously merged in it, then this universal spirit, divested of all its works, happily sleeps the dreamless sleep.† (54)

The individualised Self, with its senses, long continues in a state of unconsciousness, ceases to perform any act, then it passes over from its former body in its true appearance.‡ (55)

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makes *Viraj* to be the issue of such a separation of persons and Manu himself to be his offspring The *Brihad Aranyaka Upanishad* relates the allegory of an incestuous marriage and intercourse of the first Manu with his daughter S'atarupá (*B. A. Upanishad. Brahmana* IV, S. 4.

* The text has *Manas* which means the mind with all its functions and the senses and their faculties.—*Kulluka*.

† *Nrivitah*:—Devoid of the states of wakening or sleep It may be questioned that how can there be any such thing as dreamless sleep in the supreme Self, whose nature is perfect knowledge and felicity. The answer is that this is merely an analogy based upon the functions of animal life (anthropomorphism, *Jiva dharma*.)—*Kulluka*.

‡ Acts (*Karma*)—acts of respiration and such like bodily functions. The astral body of the individual leaves and goes out of its former gross body and the life (vitality) and the senses follow and overtake it in its next rebirth, as stated in the *Brihad A'ranyaka*:

When being extremely attenuated (subtile) in form, the individual Self *(jiva)*, in combination with the (eight categories),* enters into the seed of a mobile or immobile being, then it is said to assume a gross form. (56)

And thus he (Brahmá), though himself deathless, by his wakening and sleep, is constantly vitalising and killing all the mobile and immobile (creatures). (57)

Having framed this, (code) at the beginning of creation, he (Brahmá) taught it to me in conformity with the rites laid down in the S'âstras; and I, in my turn, communicated it to Marichi and other Munis.† (58)

This Sage Barigu will narrate to you the code, inasmuch as he has learnt it in entirety from my own self. (59)

"Him going out (leaping over, follows life, and the flying life do the senses follow."—*Kulluka*

* *Samsrishta*—In combination with the eight categories of the five subtile elements, the senses, the mind, the intellect, desire, Vayus, acts and the Nescience. The astral body (*Linga S'arira*) goes out in company of these.—*Kulluka.*

† MEDHATITHI asks how is it that, the authorship of this code, which was actually framed by Brahmâ himself, came to be attributed to Manu? He answers the question by explaining the term ***S'âstram*** as "injunctions and prohibitions as disclosed by the true meaning of the code." Hence these injunctions and prohibitions were ordained by Brahmâ and Manu subsequently wrote a Code of Laws based on those ordinations, etc., in verse. *Kulluka* subscribes to the same opinion and says that hence it is no contradiction to say that, "Brahmâ originally composed a *Samhitâ* containing a hundred thousand couplets and taught it to Manu, who, in his turn, summarised the work and wrote it out again in his own language." Hence it is not at all contradictory to the couplet of Nárada,

He recollected this code composed of a hundred thousand verses.—*Narada.*

Having been thus commanded by him (Manu), the great sage Bhrigu complacently told them all, hear, O ye Rishis. 60)

In the line of this Manu, the son of the self-begotten one (Brahmá), six other Manus* were born; those magnanimous Manus) of great prowess procreated their respective progenies.† (61)

Svarochisha, Auttami, Támasa, Raivata, Châkshusa of great energy, and the son of Vivasvân (Vaivasvat) [these are the six Manus.] (62)

These seven Manus of great prowess, beginning with Sváyambhuva, in their respective cycles, created all this universe (*lit.*) mobile and immobile things.) (63)

Eighteen *Nimeshas*† (twinkles of the eye) make one *Káshthá*, thirty *Kásthás* make one *Kalá*, thirty *Kalás* make one *Muhurta* (forty-eight minutes), and thirty *Muhurtas* make one day and night. 64)

The sun divided the day and night of the Devas and men. The night is for the sleep of creatures, and the day is for the performance of works. (65)

One month of men makes one day and night of the *Pitris*, each fortnight of men being equal to a day or a night of theirs. The dark fortnight of men is the working time (day) of the *Pitris*, the light fortnight is the time for their sleep (night of the manes). (66)

One full year of men makes one day and night of the Devas. The Northern solstice is their day, the Southern solstice is their night. (67)

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* *Svah Svah Prajáh*—Their own progenies in their respective times, *i.e.*, cycles of time over which they respectively ruled.

Kulluka.

† The time taken by spontaneously opening and closing the eye-lid is called *Nimesha.*—*Kulluka.*

The duration of one day and night of Brahmâ, as well as that of each cycle of time such as the Satyam, etc., now hear me briefly narrate in succession. (68)

The *Krita Yuga* consists of four thousand years (of the Devas); four hundred such years form the *Sandhyâ** (dawn) of that cycle, and four hundred such years form its *Sandhyâms'a*† (eve). (69)

Of the remaining *yugas*, the duration of each succeeding *yuga* and its *Sandhyâ* and *Sandhyâms'a*, are respectively less than those of its predecessor by one thousand and one hundred years.‡ (70)

Twelve thousands of such four *Yugas*, as computed before in their order of enumeration, count as one *yuga* of the Devas. (71)

A thousand *yugas* of the Devas count as one day of Brahmâ and his night is of a similar duration. (72)

[The wise], who know such a thousand *yugas* to be a day of Brahmâ and another such a thousand *yugas* to be his night, are called the knowers of true day and night. (73)

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* *Sandhyà* here means the forepart of a cycle of time; and *Sandhyàms'a* its closing part.—*Kulluka.*

† A period of as many hundred years is its Sandhyâ and a similar period is its *Sandhyàms'a* and the period that intervenes between the *Sandhyà* and *Sandhyàms'a* is called the *yuga.*

Vishnupuranam.

‡ The text has *Ekapâyena Vartante*—the amplification of its meaning would be that the *Treta Yuga* consists of three thousand (divine) years, its *Sandhyà* and *Sandhyàms'a* being respectively composed of three hundred years The *Dvàpara Yuga* consists of two thousand (divine years and its *Sandhyà* and *Sandhyàms'a* being composed of two hundred years each. The *Kali Yuga* is composed of one thousand (divine) years, its *Sandhyà* and *Sandhyàms'a* respectively consisting of a hundred such years.

At the expiry of his day and night, he wakes up from his sleep, and awake, creates the mind, which partakes of the nature of both the real and the phenomenal.* (74)

Impelled by (its) desire of creation, the mind (or *Mahat* creates (begins the work of creation), and the A'kás'a (ether) is created therefrom (in the order described before)† whose property is sound. (75)

From the modification of the ether is born the pure, mighty air, the carrier of all kinds of smell, and whose property is touch. (76)

From the modification of the air is born the illuminant, gloom-dispelling, effulgent light, whose property is sight. (77)

From the modification of light (heat) was born the water, whose property is taste, (and) from the water was born the Earth whose property is smell. This was the creation at the out-set.‡ (78

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* The text has *Srijati Manah* which being literally translated means created the mind. KULLUKA says, that by the term *Srijati* (creates) is meant that he engaged his mind in creating the three regions of *Bhu*, *Bhuba* and *Sva*, and quotes a Pauranic text in support of his statement.

Manah Srisikshayà-yuktam Sargàya Nidadhe Punah.

Again he engaged his mind, teeming with the desire of creation, in the act of creating.

Manah here is identical with the principle of Mahat (apprehension) into which the energy of the Supreme Brahma was transformed after the dissolution of the Universe; what Mahat is to Brahma in the first cycle of unspecified creation, the *Manah* is to Brahma in respect of the subsequent specific creations.

† In the order of Egoism or Mineness (*Ahankàra*), the five *tanmàtras* and so on.—*Kulluka.*

‡ *Srishtiràditah.* Creation of material elements in the beginning of creation, *i.e.*, after the dissolution of the Universe) and

Seventy-one of such Divine *yugas*, each consisting of twelve thousand years as mentioned before, constitute the period of a *Manvantara* (the ruling time of a Manu). (79)

Innumerable such *Manvantaras*, innumerable creations and dissolutions of the universe,* the Supreme† Being makes out of sport.‡ (80)

Virtue was four-footed,§ and Truth, in special, was entire in the *Krita Yuga*. [In that age] men did not earn anything by vicious means.|| (81)

In the other *Yugas*, Virtue, on account of the foulness¶ of means by which money or knowledge was acquired in them, became successively divested of its

with these elements the various worlds or regions were subsequently created.—*Kulluka*.

* Though only fourteen *Manvantaras* have been enumerated in the Puranam, in fact there had been innumerable *Manvantaras*, and innumerable times the universe had been created and destroyed.—*Kulluka*.

† The text has *Paramehsthi*. *lit*., he, who is not qualified by any name, form, or attributes (*Anávritta-Lakshane tisthati iti Parameshthi*).—*Kulluka*.

‡ This is another instance of the anthropomorphic virtues being attributed to Brahma, which in fact have no room in his real nature, *Lokavattu Lilá Kaivalyam* (Human-like is his sport, (creation) and emancipation (dissolution of the universe), *S'ârîraka Sutram*.

§ Virtue is represented as a bull in the *A'gamas*, its four feet respectively consisting of Tapas (contemplation), knowledge, celebration of sacrifice (*Yajna*), and gift-making (DÂnam).—*Kulluka*.

|| *Nádharmenágama*—KULLUKA explains *Adharmena* as "by means not sanctioned by the *Vedas*."

¶ *A'gamát* :—Vicious or dishonest means—KULLUKA. MEDHATITHI and GOVINDARAJ explain it with "*Vedát*," (from the *Vedas*, the whole meaning, according to them, being the virtue, which is earned by living in conformity with the teachings of the *Vedas*.

one foot in each. On account of theft, untruthfulness and dissimulation, the [illegible], which is earned by pursuing an honest profess[illegible] [illegible]ively became less by a quarter [in each *Yuga* [illegible]

In the *Krita Yug*[illegible] [illegible]den age) men knew no disease, and used to wi[illegible] [illegible] realisation of all their desires.* The duration [illegible] human life was four hundred years.† In each [illegible] the [three succeeding ages] such as the *Tretâ*, etc., the life-duration of man respectively became less by a quarter. (83)

The duration of human life, the fruits of acts done by the mortals,‡ and the energies (moral force) of embodied creatures§ are proportionate (to the ethical forces) of each age. (84)

Of one kind is the virtue in the *Krita Yuga*, different is it in the *Tretâ*. Of one kind is it in the *Dvâpara* and different is it in the *Kali Yuga*, successively and proportionately decreasing according (to the spirit of) each age. (85)

The practice of *Tapas* (divine contemplation and communion) was the greatest virtue in the age of *Krita*; knowledge (of Self) was the highest virtue in the age of *Tretâ* (the age of three-quarter virtue); performance

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* *Sarva-Siddhârthâh* :—Successful in all their undertakings. They knew no failure as vice, which wards off and opposes all success, was absent in that age.—*Kulluka.*

† *S'atâyu Và Purusha* (the duration of human life is a hundred years) is the *S'ruti*, which lays down, according to KULLUKA, the extent of human longevity in the present *Kaliyuga*; or *S'atam* (a hundred) is here indefinitely used for a large number. Hence the text is not at all contradictory to the *S'ruti*.

‡ *A's'ishas'chaib Karmanàm*—Fruits of Vedic rites performed for the fruition of any desire.—*Kulluka.*

§ *Prabhàvas'cha S'areerinàm*—Capacity of Brahmanas to make their imprecations or benedictions effective.—*Kulluka.*

of religious sacrifices was the highest virtue in the *Dvápara* (age of two-quarter virtue), and gift-making or charity is the highest virtue in the *Kalí-Yuga.* (86)

For the preservation* of all this creation, He of great effulgence, laid down separate duties for those originated from his mouth (Bráhmanas), from His arms (Kshatriyas), from His thighs (Vais'yas), and from His legs (S'udras). (87)

Study (of the *Vedas*), teaching, performance of sacrifices, officiating as priests at other men's sacrifices, gift-making, and acceptance of gifts are the duties of Bráhmaṇas. (88)

Protection of the people, gift-making, performance of sacrifices, study of the *Vedas*, and abstention from luxury† are, in general, the duties of Kshatriyas. (89)

Rearing of cattle (sheep, etc.,) gift-making, performance of sacrifices, study (of the *Vedas*), merchandise, money-lending and agriculture are the duties of Vaisyas. (90)

Only one work did the lord ordain for S'udras, *viz.*, to ungrudgingly serve the three above-said social orders. (91)

Sacred is the whole person of a man, more sacred is the part of his body, which lies above his navel, and

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* *Guptyartham*—Each contributing to the well-being of all, and all jointly contributing to the welfare of each in the manner of libations of clarified butter cast in the fire by the celebrant of a sacrifice (*Agnau Prâs'tâhutih*). The vapours of clarified butter cast in the sacrificial fire ascend the sun god. The sun god, thus propitiated, sends down the rain. The rain greatly favours the growth of food-crops, and food gives sustenance to the living creatures.—*Kulluka.*

† *Vishayeshvaprasaktis'cha* :—Non-attachment to music, women, dancing and articles of luxury.—*Kulluka.*

most sacred is his face (head); this is what the self-origined (Brahmá) has said. (92)

From the fact of his having originated from the mouth, for the reason of his being the eldest born of Brahmá), for the reason of his being the repository of the *Vedas*, Bráhmana is the ruler of all the creation, in asmuch as he lays down the duties [of all the social orders.] (93)

Him, the self-origined one, having practised *Tapas*, created from out of his mouth, for the preservation of creation, and in order that the *Pitris* (manes) and the *Devas* (celestials) might obtain their (portions of the sacrificial) obiation. (94)

Through the mouth of this (Bráhmana), the celestials eat their *Havyas* oblations), and the manes, their *Kavyas* (oblations.)* (95)

Of the created things the animate creatures are the highest; of the animate creatures the intelligent ones are the highest, of the intelligent creatures men are the highest, and among men the Bráhmaṇas are the highest. (96)

Among Bráhmaṇas the erudite ones are the highest, among the erudite Brâhmaṇas those, who think it their duty to perform the *S'astric* rites,† are the highest, among the latter those, who perform such rites, are the highest, and among the performers of rites the knowers of Brahma are the highest. (97)

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* *Havya*: oblations offered unto the deities are called *Havyas*, while those offered unto the manes are called *Kavyas.—Kulluka.*

† *Krita-Buddhayah*—those, who have the notion (*Buddhi*) of duty *i. e.*, those who are aware of the imperatively obligatory nature of the performance of Vedic rites.—*Kulluka.*

The Brâhmana has originated as the eternal embodiment of virtue. His origin is for the furtherance of virtue ; he becomes of the essence of Brahma. (98)

Born as a Bráhmaṇa, he wields the supremacy of the world, the ruler of all creatures, the custodian of the treasure of virtue.* (99)

Whatever property (wealth) is in this world belongs to the Bráhmaṇa. For the fact of his being the eldest born (of the creator),† all wealth legitimately belongs to the Bráhmaṇa. (100)

Whatever does a Bráhmaṇa eat, whatever does a Bráhmaṇa wear, whatever does a Bráhmaṇa receive, is his own property, even if it belongs to another, in asmuch as it is through the kindness of Bráhmaṇas do the other castes) enjoy. (101)

For the classification of the works (duties) of the Bráhmaṇa and other castes of society in the order of their enumeration, the wise Manu, the grandson of the self-origined one,‡ framed this code. (102)

This code should be diligently read and taught in its entirety to his pupils by an erudite Brâhmaṇa, and not by (a member of) any other (caste).§ (103)

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* *Dharma-Koshasya Guptaye*—The Brâhmana is virtually the ruler of all the other social orders, inasmuch as it is he who formulates the duties of men and teaches them of God and religion.—*Kulluka.*

† *S'raisthenàbhijanena* ; for the reason of his being prior to the Kshatriya, Vais'ya, and S'udra in respect of time,

‡ Svâyambhuba, or the Manu of the first *Manvantar*, the grandson of the self-origined Brahmá.

§ KULLUKA interprets the passage to mean that, all the twice-born orders are competent to read this *Samhità*, and says that it authorises only a Bráhmana to teach it to his pupils, condemning the interpretation of *Medhatithi* who holds the concluding part

A Bráhmaṇa, who, while observing the vow of self-control, continence, etc , reads this code, is not tainted by the daily acts of iniquity done by his mind, speech and body. (104)

He sanctifies the row (*pankti*)* and the seven generations of his ancestors and descendants. He is fit to be honoured even with the gift of the whole earth. (105)

This code (*i.e.*, the reading of this code) is the greatest of all auspicious rites.† It improves the intellect (of its reader), imparts fame and longevity, and is superlatively auspicious. (106)

In this (code) are (described) virtues (duties) in their entirety, merits and demerits of acts, and the eternal rules of conduct, which govern the four social orders. (107)

Conduct is the highest virtue, as inculcated by the *Smriti* and the *S'ruti* (*Vedas*). Hence, a Bráhmaṇa, with his senses under control, shall always conform to rules of conduct. (108)

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of the couplet to be an intentional repitition, specically disqualifying the other three castes (Kshatriya, Vais'ya and Sudra) to read the *Samhità*, or to use his own language it is a mere *Anuvàda* (*i.e.* an explanatory repetition or reference to what is already mentioned, and which illustrates or explains a *Vidhi* or direction previously laid down, but does not itself lay down any direction.)

* *Pankti*:—means the row of Bráhmanas with whom he may chance to sit down to a *S'ràddha* repast.

† The text has *Svastyayanam* which literally means a rite or an undertaking in which lies(*Yayanam*) the continued enjoyment or non-destruction of a wished for object. Mutterings of *Mantras* *Homas* (burnt offerings), etc., are usually included within the *Svastyayanam* (benedictory rites) in as much as they are calculated to oppose the advent of evil and to ensure the continuance of a blessing already received and enjoyed.—*Kulluka*.

Devoid of conduct,* a Bráhmaṇa does not obtain the merit of reading the *Vedas.* Possessed of (good) conduct, he reaps the entire fruit (of such study). (109)

Having thus observed the origin of virtue from (good) conduct, the sages accepted conduct as the basis of all austerities.† (110)

The origin of the universe (*Jagat*),‡ the sacramental rites (*Samskâras*),§ the performance of vows (*Vratas*) and the rules of ceremonial ablutions.|| (111)

Rules as to visiting one's wife, conditions and forms of marriage, the mode of performing the great sacrifices (*Maha-yajnas*),¶ and the eternal *S'râddha.* (112)

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* The text has *Achâràdvichyutah,* which literally means "fallen from conduct."

† The text has *Tapasa* which here includes not only contemplation in the manner of *Yoga* but austere penances, and expiatory rites such as, the *Chàndràyanam,* etc.—*Kulluka.*

‡ The term *Jagat* (universe) emphatically demonstrates the fact that the Rishis, who first used the term, were fully cognisant of the perpetually moving, changing character of every thing included within it. The motion of our earth, which was known to the Acharyas, at least two or three centuries before the Christian era, is but a necessary corrolary deduced from the denotation of the term *Jagat.*

§ Such as the rites of tonsure, post-natal purification, etc. —*Kulluka.*

|| Such as the vow of celibacy (*Brahmacharyayam* etc.) —*Kulluka.*

Snánasya Paramam Vidhim—The mode of performing the ceremony of ablution by a student after returning from his preceptor's house.—*Kulluka.*

¶ *Maha-Yajnas,* the five daily sacrifices of the householder such as the *Vais'vadeva,* etc.—*Kulluka.*

Descriptions of professions, the vows of *Snátakas*, *articles which ought or ought not to be eaten, purification of articles.* (113)

Means by which females can earn virtue, penitential austerities, emancipation of the Self, asceticism, duties of kings, and laws relating to money-debts. (114)

The mode of examining witnesses, duties of wives and husbands, divisions of shares, laws of gambling, and the punishment of thieves, etc. (115)

The specific duties (works) of Vais'yas and S'udras, as well as those of the members of mixed castes, duties in times of distress, and the mode of performing expiatory penances. (116)

Re-births according to the merits of three kinds of works,† means of self-emancipation, and the ascertainment of goodness and badness of acts. (117)

The duties of citizenship, duties peculiar to one's caste, and the eternal family-duties, and the duties of *Páshandas*—these are the subjects lord Manu described in this code.‡ ((118)

The Code, as Manu', interrogated by me, first narrated, that you shall hear from me to-day. (119)

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* Subjects included within asterisks are treated in the fourth chapter.

† *Trividham Karma-Sambhavam* :—According to the merit of any of the three kinds of acts such as good, middling and bad. --*Kulluka.*

‡ *Páshandas*—Men, who follow scriptures other than the *Vedas* and do forbidden acts.—*Kulluka.*

CHAPTER II.

THE virtue, which pious men, well read (in the *Vedas*,* and free from attachment and aversion,† have followed from time immemorial, (for the reason of its being based on the *Vedas*, the eternal repository of truth), and as to the truth or falsity of which the dictates of the heart are the concluding proof :‡ now hear me describe that virtue. (1)

What is virtue? KanÂda, the founder of the *Vais'eshika* system of philosophy, answers, that, which gives prosperity (cessation of wants) in this life and the highest success (Self-emanci pation) hereafter, is called virtue (*Yatobhyudayo Nis'reyasa Siddhi Sa dharma iti.*)

HA'RITA says :—Now I shall discourse on Virtue. That which is sanctioned by the S'rutis (Scriptures, both *Vaidic* and *Tântrik*) is virtue (*S'ruti Pramânaka Dharma.*)

JAIMINI says :—The object indicated (as good) by a Scriptural Commandment is Virtue (*Chodanâ-lakshanortho Dharma, iti*).

The *Bhavishya Puranam* observes, "virtute is synonymous with *good (S'reya)*, and "good" denotes prosperity. There are five kinds of the eternal virtue which has its basis in the Vedas.

* The text has *Vidvatbhih*, KULLUKA explains it by *Vedavidbhi*, men well-versed in the *Vedas*.

† The text has *Arâgibhih*,—which means that it should not be pursued out of any desire or greed Virtue is the offspring of an unsullied soul and should be pursued with an unstained heart, and for its own sake only

‡ The text has *Hridayenâbhyunujnato* :—KULLUKA explains it by "which the mind, as charmed by its sweetness, freely approves."

GOVINDARAJ explains it as "that about which the mind does not entertain any doubt."

That, by pursuing which the mind, free from all doubt and scepticism, naturally enjoys a state of self complacency, is called *Dharma* or Virtue.

Not commendable is the spirit of desire in man, nor the total absence of such a spirit (in him) is detected in this world. The study of the *Vedas* and the performance of the *Vaidic* rites and sacrifices fall within the boundary of acts with a desire.* (2)

Desire is based on volition or determination,† and the religious sacrifices are based on solemn determinations. All vows, Niyamas (self-control), and religious duties‡ are said to be born of desire or determination. (3)

No action is found, in this world, of a man without

MEDHA'TITHI explains "*Hridayam*" (heart) by "notions derived from perusing the *Vedas*, the whole meaning, according to him, being that to which the mind, pregnant with notions originated from the study of the *Vedas*, gives its unstinted sanction.

The true meaning of the couplet, we venture to suggest, is that "Virtue which does not spring up from the passions of the mind, which, like the religion founded by a false, designing prophet, does not live only an ephemeral existence, which, for the reason of its being based on the teachings of the eternal *Vedas*, pious men have been pursuing from time immemorial, which the pious ritualists, with minds, purified by the teachings of the *Vedas*, and equipped with testimonies and evidences of its truth, have been adoring ever since the birth of creation, and about the truth of which the dictates of the heart furnish the conclusive proof, now hear me discourse on that virtue."

* Acts performed for the fruition of a desire cannot be commended, in asmuch as it is these acts which bind the Self of a man to the necessary chain of re-births, while daily *(Nitya)* and accidental *(Naimittika)* religious rites lead to salvation by illumining self-knowledge.—*Kulluka.*

† The text has *Samkalpa* which means volition or desire, as well as a solem vow to perform a religious ceremony.

‡ Such as the duties of *Snàtakas*, etc, described in the fourth Chapter of this *Samhità.*—*Kulluka.*

desire. Whatever act a person does is but the effort of his desire. (4)

A man, by properly doing the acts enjoined to be performed in the *Vedas*,* attains to the state of Brahma;† even in this world he may obtain all his wished-for objects.‡ (5)

The entire *Vedas*,§ the law codes framed by men, well versed in the *Vedas*, from their recollections,‖ as well as the rules of life observed by them,¶ the

* The desire or greed for the fruit of a virtuous act is here condemned, but not the desire or wish to perform such an act without an eye to its merit.

† The text has *Amaralokatâm* (*lit.* state of the immortals)—KULLUKA explains it by *Brahma-bhâvam*, the state of Brahma.

‡ As in the *Chhândogya*," when he wishes to attain to the region of the manes, the manes appear unto him simultaneously with his desire (*Sa Yadi Pitriloka-kâmo Bhavati, Samkalpâdevâsya Pitarah Samuttishthanti.*)

§ The *Rik*, *Sama*, *Yajus*, and *Atharva Vedas*, as containing all precepts (*Vidhis*), explanatory remarks recommending a precept by stating the merit arising from its proper observance (*Arthavâda*) and *Mantras*.—*Kulluka*.

‖ *Smriti S'ile Cha Tadvidâm*. The recollections of Sages well-versed in the *Vedas*, as recorded in the Law Codes bearing their names, and which are collectively called the *Smriti* (things remembered).

¶ *S'ilam*—Observance of rules of life such as *Brâhmanism*, etc. —*Kulluka*.

HA'RITA observes that, there are thirteen kinds of *S'ilam* such as, devotion to the gods and manes, amiability, non-aggressiveness, non-maliciousness, mildness, smoothness (of temper), friendliness, sweet-speaking, gratitude, protectiveness, kindness, and contentment.

GOVINDARAJ explains *S'ilam* by absence of attachment and aversion etc.

costumes[*] etc., of the pious, and the feeling of self-complacency[†] are the proofs of virtue. (6)

The duties, which Manu has described as obligatory on any particular person, have been so ordained in the *Vedas*, for he (Manu) is omniscient.[‡] (7)

Having observed all the S'âstras,[§] allied with the *Vedas* with the eye of knowledge, the erudite one shall perform the duties (peculiar to his order) in conformity with the proofs of the *S'ruti*. (8)

By practising pieties inculcated in the *S'ruti* and the *Smriti*, a person acquires fame in this life and excellent happiness in the next. (9)

The *Veda* is called the *S'ruti*, and the Dharma S'âstra is called the *Smriti*. Their teachings should not be put to the test of logic,[||] for virtue has emanated from these two. (10)

The Brâhmana, who by dint of logic, tries to bring these S'âstras into disrepute, shall be excommunicated

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* *A'châra*, costumes, etc., of the ascetics such as the blankets, barks of trees, etc.

† The text has *Atmanastushti* satisfaction of the mind in cases of alternatives (*Vikalpa*). As for instance, there is a regulation that burnt offerings may be made either at sunrise or at sunset. The satisfaction of the mind which the offerer derives by making such offerings either at morning or evening is the satisfactory evidence that the offering has been rightly made. GARGA says that, in such cases of alternatives Self-satisfaction is the test (*Vaikalpike Atmatushtis'cha.*)

‡ *Sarvajnânamayo hi sah.* GOVINDARAJ parses it as an adjective to *Veda*, explaining it by "inasmuch as the *Veda* is the repository of all knowledge."

§ Such as the Grammar, Mimânsa, etc.—*Kulluka*.

|| Their imports should not be misconstrued by sophistry (Kutarka.)—*Kulluka*

from the society, as a heretical* calumniator of the *Vedas*. (11)

The *Vedas*, the *Smriti*, good conduct, and self-complacency of one's own, the wise call these four as the positive proofs of virtue. (12)

The sense of virtue germinates in those, who are non-attached to desire and wealth. To all enquirers of virtue the *S'ruti* is the highest (conclusive) proof. (13)

In a case of two conflicting *S'rutis*, both of which are equally authoritative, the wise have called both of them as virtues of equal authority.† (14)

[As for example, there are two] *Vaidic S'rutis* that, Homas should be performed before sunrise, and Homas should be performed after sunrise. These two times are different, but Homas may be performed at either of them [according to the privilege of the offerer and the nature of the deity to whom the libations are offered]. (15)

He, whose all life, from the rite of *Nisheka* to that of funeral, is governed by the regulations of the S'âstras, is alone competent to read, or to hear this S'âstra, and no other. (16)

The tract of country, which lies between the *Sarasvati*, and the *Drishadvati*, the two celestial rivers, that god-built country is called *Brahmavartam*. (17)

The conduct of life, as it obtains from generation to generation in that country among the twice-born

* *Nâstika* is the term which occurs in the text; literally it means an athiest, although it is often used in the sense of sceptic, agnostic, etc.

† In the conflict of two *Srutis* of equal authority either of them may be followed as an alternative.—*Gautama*.

and the mixed castes, is called *Saddchâr* (good con duct) (18)

Kurukshetra, Matsya, Pánchâla and Surasenaka are called the land of the *Brahmarshis*, they are inferior to *Brahmavartam* (in respect of sanctity).* (19)

From a Brâhmana, born in this country, every one in this world should learn his own proper duties. (20)

The tract of land, which extends between the Vindhya and the Himalaya, and lies to the east of Vinas'ana† and west of Prayâga,‡ is called *Madhya-Des'a* (central country). (21)

The tract of land, lying between the eastern and the western seas and included between the Vindhya and the Himâlaya, is called *A'ryavarta* (the country of the A'ryans) by the wise. (22)

The country, in which black antelopes are found to roam about in nature, should be understood as a sacrificial country, the rest is the country of the *Mlechchhas*.§ (23)

These countries, the twice-born ones shall be careful to make their home; a S'udra, in quest of a living, may adopt any country as his own. (24)

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* *Kurukshetra*—an extensive tract of land near Delhi extending from the south of the *Sarasvati* to the north of the *Drishadvati*.

Matsya is the name of a country lying to the west of modern Dholpur. Its capital *Virat* is probably same as Bairat, forty miles north of Jeypur.

Panchala, the modern Gangetic Doab.

Surasenaka is the country around Muttra.

† *Vinas'ana*, the country in which the river *Sarasvati* is lost in the desert.

‡ *Prayâga* is modern Allahabad.

§ *Yajniya Deshah i.e.*, land in which religious sacrifices may be performed and celebrated.—*Kulluka*

Thus has been briefly described the source of virtue,* as well as the origin of all (the universe). Now hear me describe the respective duties of the different social orders. (25)

With the auspicious Vedic rites, the purification of the bodies of twice-born ones shall be effected, as (examplified in) the rites of *Garbhâdhânam*, etc. These Vedic rites are purifying both in this life and the next. (26)

By means of the Vedic rites of consecration of the womb, post-natal purification, tonsure, and initiation with the thread, the sin of the twice-born ones, pertaining to the seed and womb (of their parents), is absolved. (27)

The study of the three *Vedas*, Vows,† burnt offerings‡ *Ijâs*,§ sons, the great sacrifices,‖ and sacrifices¶ make the soul of a man** competent to attain to Brahma. (28)

* The text has *Dharmasya Yoni*,—KULLUKA explains it as the revealer of virtue, *i.e.*, the *Vedas*, as disclosed by the couplet *Vedokhila Dharma Mulam*,—GOVINDARAJ explains it by "origin of virtue, *i.e.*, the different acts of piety such as, the rites of *S'ràddhas*, *Ashtakàs*, etc, as contemplated by the first verse of this chapter.

† *Vratas* or vows of forswearing meat, wine, etc.

‡ *Homas* or burnt offerings known as the *Sàvitri Homa*, *Charu Homa*, etc., as well as those daily offered at morning and evening.

§ *Ijas*—rites of propitiating the gods, Rishis and manes with libations of water by a student (*Brahmachàrin*); a man is debtor to the *Devas* by the *Vedic* study, to the Rishis by sacrifice, and to the manes by the son.

‖ The great sacrifices are the five *Brahma Yajnas*.

¶ *Yajnas* or sacrifices such as the *Jyotistoma*, etc.

** The text has *Tanu*, which literally means body,—KULLUKA explains it by "embodied soul."

The rite of *Jâtakarma* (post-natal purification) shall be done unto a male child before the cutting of its umbilical cord; and at that time, it should be fed with honey, clarified butter, and gold-leaf. (29)

The rite of nomenclature shall be done unto it, in the tenth or twelfth month on a day marked by an auspicious star, or by an auspicious phase of the moon, or by a good *Muhurta*. (30)

The name of a Brâhmana shall be a term of blissful import, that of a Kshatriya shall be one denoting strength, that of a Vais'ya shall be one connected with a term denoting wealth, (and) the name of a S'udra shall be a term implying vileness. (31)

The name of a Brâhmaṇa shall be prefixed to "S'arman," that of a Kshatriya shall be coupled with a term denoting protection, the name of a Vais'ya shall be prefixed to a term denoting prosperity, and that of a S'udra shall be a term prefixed to one denoting service. (32)

Of women, the names shall be terms which can be easily pronounced, not of any cruel import, explicit in their meanings, sweet, of auspicious significations, ending in long sounds, and coupled with terms implying bliss or benediction. (33)

In the fourth month* shall be done the rite of showing the child to the sun; in the sixth month, the rite of feeding the child with boiled rice, or according to the custom obtaining in the family. (34)

For virtue, the rite of tousure, in respect of all

* In the third month according to *Yama*, the name of the rite (*Niscràmaṇam*) literally means taking the child out of the room.

the twice-born orders, shall be done unto the child in its first or third year,* as ordained by the *S'ruti.* (35)

The rite of initiation with the thread shall be done unto a Brâhmana boy in his eighth year, unto a Kshatriya boy in his eleventh year, and unto a Vais'ya boy in his twelfth year, counted from the day of conception. (36)

Wishing† the energy of Brahma,‡ a Bráhmana (boy) should be initiated with the thread in his fifth year; wishing strength,§ a Kshatriya boy should be so initiated in his sixth year; and wishing wealth, a Vais'ya boy should be initiated with the thread in his eighth year. (37)

The time for initiation with the thread (*Sâvitri*) in respect of a Bráhmana lasts till his sixteenth year;|| that of a Kshatriya, till his twenty-second year; and that of a Vais'ya, till his twenty-fourth year. (38)

Henceforth (beyond these age-limits) these three twice born ones, not duly initiated with the thread,

* In the third year the rite of tonsure, or according to the family custom.—*A's'vâlayana's Grihya sutram.*

† Though such a desire on the part of the child is impossible, its father is supposed to cherish them in his heart.—*Kulluka.*

‡ *Brahma Varchasam*—The spiritual force or energy which is derived from the study and right understanding of the *Vedas* —*Kulluka.*

§ *Balârthinah*—*i. e.*, strength of kingdom, and that derived from the possession of horses, elephants, etc.

|| The text has A'-S'odashât; the prefix A' in this instance, according to KULLUKA, has the force of " till the completion (of" the sixteenth year). Others, on the contrary, relying on the opinion of YAMA, " after his fifteenth year, a Brâhmana, not initiated with the thread, becomes degraded," say that, the force of the prefix A' in A'S'odashât is "up to the limit of." We, however, have followed KULLUKA in our translation.

become *Vrâtyas* (of broken vows), and are degraded from the society of the Aryans. (39)

A Bráhmana, even in the time of distress, must not hold any connection with these *Vrâtyas*, not duly expiated according to the regulation, either by marriage, or by (Vedic) study. (40)

The *Brahmachârins* (of the three social orders) shall respectively wear hempen, silken, and woolen cloths, and put on upper sheets (*uttariyas*) respectively made of the skins of the antelope, *Ruru* (a species of deer) and goat.* (41)

The girdle of a Bráhmana (student) shall be made of three strings of *Munjâ* grass, evenly and smoothly tied, that of a Kshatriya shall be made of *Murvâ* fibres tied in the shape of a bow-string, and that of a Vais'ya shall be made of hemp-twists. (42)

In the absence of *Munjâ* grass, etc., the girdles of (Bráhmanas, Kshatriyas and Vais'yas) shall be respectively made of the fibres of *Kusa*, *Ashmantaka* and *Valvajâ*, consisting of one, three, or five ties, (according to the family-custom), each tie being tied with three strings of such fibre-thread. (43)

The holy thread of a Bráhmana shall be made with three strings† of cotton thread, that of a Kshatriya

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* A Bráhmana student shall wear a cloth made of hemp twists and put on an antelope-skin as his upper sheet. A Kshatriya *Brahmachârin* shall put on a silk-cloth and an upper sheet made of the skin of a *Ruru* deer, and a Vais'ya *Brahmachârin* shall put on a woolen cloth and an upper sheet made of the goat's skin —*Kulluka.*

† *Trivit* (*lit.*, thrice rounded) is the term that occurs in the text. But although Manu ordains that the holy thread of a twice born one, whether Bráhmana, Kshatriya or Vais'ya, must consist

with three strings of hempen thread, and that of a Vais'ya with three strings of woolen thread, suspended from the upper (part of the body). (44)

For virtue, a Bráhmaṇa shall carry a staff made of the *Vilva* or the *Palás'a* wood;* a Kshatriya, one made of the *Vata* or the Catechu wood; and a Vais'ya, one made of the *Pilu* or the *Audumvara* wood. (45)

The staff of a Bráhmaṇa (religious student) shall be made of a height so as to reach to the hair of his head, that of a Kshatriya (student) shall of a height so as to reach his forehead, while that of a Vais'ya (student) shall be of a height so as to reach up to the tip of his nose. (46)

The staff shall be straight, whole-barked, not eaten into by worms (*lit.* unulcerated), beautiful to look at, unburnt, and uncreative of terror to any person.† (47)

With such a desirable staff in his hand, and having worshipped the sun and thrice circumambulated the fire, he (a religious student) shall go forth asking for alms, as laid down in the regulation. (48)

The foremost of the twice-born ones (a Bráhmaṇa student), duly initiated with the thread, shall beg alms

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of three strings of thread, yet in practice it is made to consist of nine strings, each three of them being fastened with a knot or *Granthi* on the authority of the *Chhândogya Paris'ishtam*.

DEVALA too says that the holy thread must consist of nine strings (*yajnopavitam kurvita sutràni nava tantavah*).

* The text has *Vilva* and *Palàsa* staffs. But here only either of these staffs should be carried as stated in the Vasishtha, *Vailva Pàlàs'o và Danda* (a staff either of the *Vilva* or the *Palàs'a* wood). —*Kulluka*.

† *An-udvega-karà Nrinàm*—with which he must not threaten or terrorise any person.—*Kulluka*.

by pronouncing the term "*Bhavat*" in the first part,* a Kshatriya, by uttering it in the middle part, and a Vais'ya, by uttering it at the end; (of his begging formula). (49)

He shall beg alms first of his own mother, or sister, or mother's sister,† or of any other woman, who might not insult him with a refusal. (50)

Having collected so much alms as necessary and undeceitfully made over the same to his preceptor, he shall sip water: and pure in body, he shall eat his meal, sitting with his face towards the east. (51)

He, who eats his meal with his face towards the east, acquires longevity; by eating his meal with his face towards the south, a person acquires fame. He, who eats his meal with his face towards the west, acquires opulence; by eating with his face towards the north, he acquires truthfulness. (52)

Having sipped water, a twice-born one shall eat his meal, each day, self-controlled; having eaten, he shall again sip water and touch the external orifices of his organs‡ with water. (53)

Each day, having worshipped it, and without speaking ill of it, he shall eat his food. Let him rejoice at

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* The formula for a Bráhmana is *Bhaban Vikshàm dehi*, you (be pleased) to give me alms, that for a Kshatriya student is *Vikshàm Bhaban dehi* (alms you be pleased to give), and that for a Vais'ya student is *Vikshâm dehi Bhavan*, give me alms, O thou revered one.

† In the absence of his mother, he shall beg of his sister; in the absence of a sister he shall beg of his mother's sister; in the absence of a mother's sister he shall beg of a woman, who might not refuse him the alms, —*Kulluka*

‡ The text has *Khàni,* which means the external orifices of the organs. The mouth, the eyes, the nostrils, and the ducts of the ears are what is here contemplated.—*Kulluka.*

the sight of his entire food. (*lit*, boiled-rice, and propitiate it, and pray it to be available, each day.* (54)

Food, daily worshipped, gives strength and vitality. Unworshipped food destroys both the worlds of its partaker.† (55)

Let him not eat the leaving of any body's (food),‡ nor take a (third) meal during the interval of his morning and evening ones § Let him avoid over-eating. He must not go any where without washing his mouth after eating. (56)

Over-eating brings on ill-health, shortens the duration of life, proves hostile to acts (sacrifices) which lead to heaven, is sinful and condemned by men. Hence, let him avoid over-eating. (57)

Always shall a Brâhmaṇa sip water with the *Brahma-tirtham*, with the *Kâya*, *or* with the *Daiva-tirtham*, but never with the *Pitri-tirtham*. (58)

The region about the ball of the thumb is called the *Brahma-tirtham*, the *Kaya-tirtham* lies at the root

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* As it is said in the A'DIPURA'NAM, "in as much as it is heard in the *S'ruti* that food is Vishnu himself, let a person, seeking vitality, constantly meditate upon me, worship me, eat me with joy, rejoice at my sight, propitiate me, pray me to be available each day, and renounce, at my sight, his grief from whatsoever cause arisen.

† Both MEDHA'TITHI and GOVINDARA'JA observe that, this worship is daily obligatory like the rites of *Sandhyâ*, and as it is a daily obligatory duty (*Nitya Karma*), its violation entails sin although its performance does not give any merit. This enumeration of benefits of the worshipped food is a praise of the food, a mere *Arthavâda* and is not here introduced to rouse up the desire of the partaker for securing those fruits or benefits in the manner of a *Kâmya Karma* (act for the fruition of a desire).

‡ Hereby the giving of leavings even to a S'udra is prohibited.

§ For the purposes of the vow of a *Snâtaka*.

of the small finger, the *Daivam-tirtham* lies at the tips of the fingers, and the *Pitri-tirtham* (sacred to the manes) lies between the middle parts of the index and the small fingers (59)

First, let him thrice sip water, and then twice rub his closed lips with the tip of his wet thumb. After that, let him touch his organs, chest,* and head with water. (60)

A person, conversant with virtue, and seeking purification, shall sit in a lonely place, facing towards the east or the north, and constantly do the rite of *A'chamanam* (sipping water) with cool,† frothless water by the aid of the (above-said) *Tirthas*. (61)

[In connection with the rite of *A'chamanam*] a Bráhmaṇa is purified by sipping water, enough to reach down to (the region of) his heart; a Kshaṭriya, by sipping water enough to moisten his throat; a Vais'ya, by sipping enough water to moisten his mouth; and a S'udra, by sipping a quantity sufficient to moisten his lips and the tip of his tongue. (62)

A twice-born one is said to be *upaviti* (wearing the holy thread in the usual way) when the holy thread or the upper sheet lies suspended from his left shoulder on his right hip, leaving the right arm untouched and (free). Similarly, when the same lies suspended from his left shoulder, he is called *Prâchinâviti*, when

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* The text has *A'tmânam* which means Self. Self or the soul, according to the Upanishads, is located in the heart; hence it is the practice to touch the chest with water in an act of *A'chamanam*.

† According to *A'pastambha* hot or boiled water may be used by a sick or diseased person.

If hangs round his neck (like a necklace), he is called *Niviti*. (63 *

A torn girdle (*Mekhalâ*), antelope-skin (*Ajina*), or holy thread, as well as a broken staff, or ewer should be cast in the water, and a new one should be taken by consecrating it with the *Mantra*. (64)

The rite of *Kes'ânta** should be done unto a Bráhmaṇa in his sixteenth year, unto a Kshatriya in his twenty-second year, and unto a Vais'ya in his twenty-fourth year. (65)

For the purification of their persons, these rites, excepting that of initiation with the thread, shall be done unto women, in due time and in due order, without any *Vaidic Mantras*. (66)

The sacrament of marriage is to a female, what initiation with the thread is to a male. The service of the husband is to the wife, what his residence in the preceptor's house, as a religious student, is to the husband; the household duty is to a woman, what the making of burnt offerings is to a man. (67)

Thus is described the regulation of initiation with the thread in respect of the twice-born ones, the sacred initiation which is as a second birth unto them. Now hear me describe the acts and duties (*Karma-Yoga*) which are obligatory on them, after initiation. (68)

Having initiated a pupil, let the preceptor teach him the rules of purification and good conduct, as well as the mode of doing burnt offerings and *Sandhyâs*, (69)

For the end of studying the *Vedas*, let a student, self-controlled, clad in a light garment, and looking

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* This stanza is but a paraphrase of the opinion of *Gobhila* on the subject.

towards the north,* do the rite of *A'chamanam*, and unite his palms in the manner of a *Brahmánjali*,† after which, lessons shall be given to him. (70)

At the commencement and at the close of his *Vedic* study, a student shall catch hold of the feet of his preceptor. He shall read with the palms of his hands united. This is called *Brahmánjali* (the united palms of Brahma or *Vedic* study.) (71)

With his arms parallelly outstretched, he shall make obeisance unto his preceptor, by touching his (preceptor's) right-foot with the right, and his left-foot with the left-hand of his own.‡ (72)

Let the preceptor, free from laziness, address his pupil, at the time of teaching, as "O, do you read now," and end his (day's) lesson by saying, "let there be a stop here." (73)

Let a Bráhmana utter *Pránava* at the commencement and at the end of his study. *Pranava*, not uttered at the commencement, leads to the destruction of the reading; not pronounced at the close, it kills the remembrance of the studied subject. (74)

Seated on a (mattress) of *Kus'a* grass, with their tops directed towards the east, and purified by taking hold of the *Kus'a* blades in his hands, let him purify

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* On his right hand side the pupil, looking towards the east or the north.—*Gautama*.

† *Brahmánjali*:—Drawing up the hands a little in a flexed posture and then by uniting the palms—this is called *Brahmánjali*.—*Kulluka*.

‡ Laying the palms of his outstretched hands on their back on the ground, let him catch hold of his preceptor's right foot with his right hand and his left foot with his left hand.—*Paithanasi*.

himself by practising three *Prânâyâmas,** after which he shall become competent to utter the *Pranava.* (75)

Akâra (A), *Ukâra* (U) and *Makâra* (M), (the component letters of the *Mantra, Om*), *Prajâpati,* (the creator of the universe), milched from the three *Vedas,* together with the (*Vyâhriti Mantras*) *Bhurbhuvah* and *Svah.*† (76)

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* *Prânâyâma*—Regulation of the breath in a particular manner. He shall purify his body by three *Prânâyâmas,* consisting of fifteen *Mâtrâs* (*i. e.,* lasting for a time necessary to utter fifteen short vowels).—*Gautama.*

† We find both in the *Upanishads* and the *Puranas* that, this material, phenomenal universe, with its life and living inmates, has evolved out of the eternal "*Om,*" the exponent of vibrations of the primordial ether. The inspired rhapsodists of the *Rik Veda* chant that, there is only one substance in the world, and the *Tântrikas* and *Tattvavâdins* (knowers of *Tattvas*) aver that, the different forms of matter have originated from that one substance through the variations of atomic vibrations, or to express it in their own terms, through the action of the different Matrix sounds (*Mâtrikâ Varnas*). Sound is the first expression of a thought or idea, and therefore the Matrix sounds were the first realisation of the idea of universal evolution.

Now the component sounds of "Om" (A + U + M) represent all the sounds, both vowel and consonant, of the Sanskrit Alphabet, and hence they are the matrix sounds or vibrations that ushered into being all forms of existence. A (अ) is the first vowel sound as well as the first letter of the Alphabet, and U (उ) is the middle vowel sound; or in other words, the rest of the vowel sounds are but the modifications of A (अ) and U (उ). M (म) is the last consonant sound, the last letter of the five *Vargas* or groups of principal consonants, the remaining consonants being only auxiliary or intermediate sounds (*Antasthas* and *Ayogavâhas*). Thus we see that the components of Om represent the three whole gamuts of existence, the *Vyâhritis,* or the *Bhur bhuva* and *Svah* (the spheres of being, becoming and Self). *Prajâpati* milched this Om, with the three *Vyâhritis*, from the three *Vedas, i.e*, he

Prajâpati, the inmate of the supreme sphere, recovered each (of the three feet of the) *Gâyatri,* consisting of the *Riks,* running as *Tad,* etc., from the three *Vedas.* (77)

The *Veda*-knowing Bráhmaṇa, who mutters this three-footed *(Tripâda) Gâyatri,* preceded by the *Pranava** and the *Vyàhriti*† *Mantras,* at meetings of the day and night, becomes associated with (obtains) the merit of reading the entire *Vedas.* (78)

A twice-born one, who mutters these three Riks a thousand times, each day, is able to cast off all sin within a month, as a snake casts off its slough. (79)

A Bráhmana, Kshatriya, or a Vais'ya, who becomes dissociated with this *Rich* (*Gâyatri*), or deviates from performing his religious duties in proper times, is condemned by the virtuous. (80)

The three great eternal *Vyâhritis,* appended to the *Omkâra,* and the three-footed *Gâyatri* form the mouth of *Brahma.*‡ (81)

He, who unremittingly mutters these *Mantras* for three years in succession, attains to the Supreme Brahma, becoming all-coursing like the air, and unaffected and all-embracing like the universal expanse of ether. (82)

The single-lettered (*Mantra, Om*) is the Supreme

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recovered this knowledge of the eternal economy of things from the three *Vedas,* the repository of eternal knowledge.

* *Pranava* is same as the "*Om* or *Omkàra.*"

† *Vyàhritis,* the three *Vyàhritis,* such as, the *Bhuh, Bhuvah* and *Svah.*

‡ Bráhmana-mukham (*lit.* mouth of Brahma), KULLUKA explains it by "the chief means of attaining to *Brahma,* or the mouth of the *Vedas,* *i. e,* to be muttered before commencing the study of the *Vedas.*

Brahmá, *Pránáyamas** are the highest austerity. there is nothing greater than the *Sávitri* (*Gâyatri*) *Mantra*, and truthfulness is greater than silence. (83)

All the *Vaidic* rites such as, the *Japas*, *Homas*, etc., do perish in time,† but eternal (*lit.* decayless) is the *Pranava*, since *Pranava* is identical with *Brahma Prajápati*. (84)

A *Japa-yajna* (muttering of a *Mantra*) is ten times more meritorious than a *Vidhi-yajna* (Ritualistic sacrifice). The muttering of a *Mantra* in a low or inaudible tone (*Upâms'u Japa*) is a hundred times, and a *Mánasa Japa* (mental repetition of a *Mantra*) is a thousand times as much meritorious. (85)

The four *Pâka-yajnas*,‡ if added to the *Vidhi-yajnas*,§ cannot count a sixteenth part of a *Japa-yajna* in respect of merit. (86)

Undoubtedly by means of *Japa* alone, a Bráhmaṇa achieves success (becomes liberated), no matter whether he performs any other *Vaidic* sacrifice or not; since a Bráhmaṇa is said to be a friend‖ of *Brahma*. (87)

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* *Dharanidhara* reads the text as *Ekàkshara-param Brahma*, *Prànàyàma-param Tapah*, meaning *Brahma* is symbolised by the single lettered *Mantra* (*Om*). *Tapas* essentially consists in practising *Prànàyamas*. We have adopted KULLUKA's reading who has followed MEDHA'TITHI

† Perish after their fruits are exhausted.—*Kulluka*.

‡ The four *Pàka-yajnas* (*lit.* sacrifices in which rice is cooked) other than the one known as the *Brahma yajna* (study of the *Vedas*) are the *Vais'vadevas*, *Homas*, *Vali-karmas*, daily *Sr'àddhas* and *Atithi-puja* (hospitality to *Atithis*).

§ Such as *Darsa-Paurnamàsi* and the like sacrifices —*Kulluka*.

‖ The text has *Maitro Bràhmana Uchyate*—KULLUKA explains it by *Brahmanah Sambandhi* related to *Brahma i. e.*, he is merged in the supreme self, as narrated in the *A'gamas*.

The senses, spontaneously running towards their attractive objects of gratification, the erudite one shall control, as a charioteer controls his (harnessed) horses. (88)

Of the eleven senses, enumerated by the sages of yore, I shall discourse on each of them in detail and in due order. (89)

The ears, the skin, the eyes, the tongue, the nose which is the fifth, the anus, the reproductive organ, the hands, the legs, and the speech which is the tenth, (these are the ten senses). (90)

The first five, in due succession, commencing with the ears, are called the cognitive senses (*Buddhindriyáni*), the (second) five, commencing with the anus, are called the operative senses (*Karmendriyáni.*) (91)

The mind is known as the eleventh (sense), which partakes of the nature of both the cognitive and the operative senses, and by conquering which, one is enabled to conquer the (other) ten (senses). (92)

(A person), through the contact of his senses (sense-organs) with their objects of gratification, undoubtedly acquires sin.* Hence, by controlling them, one achieves success (obtains liberation.) (93)

Never is desire extinguished by enjoying the objects of desire; like the fire fed with libations, of) clarified butter, it doubly burns up.† (94)

* Compare *S'ankara's* commentary on the *Brihad A'ranyaka Upanishad* Ch. I. Bráhmana III. (Udgithá). For by contact, which is their connection with the special work, which they well performed, they were allied with the sin of the demons.

† Compare the saying of *Yayáti* in the *Vishnu-puránam.* Food grain, gold, animals, and women that exist in this world, desire even in respect of a single one of these objects of enjoyment is never satiated, hence let a man renounce inordinate desire. With-

Of one who has obtained all the objects of his desire and the other who has renounced all the objects of desire, the man of renunciation is superior to him of enjoyment. (95)

These senses, attached to their respective objects, cannot be so effectively controlled by means of inanition (*i.e.*, by withholding them from their objects) as by the cultivation of knowledge.* (96)

The study of the (*Vedas*), renunciation, the performance of religious sacrifices, self-control and devotional austerities, made by him, O Brâhmana, who is wicked at heart, can never be successful.† (97)

The man, who, having heard, touched, seen, eaten or smelled anything (whether good or bad), does not feel pleasure or pain, is said to have conquered his senses. (98)

Of all the senses (of a man), if only one sense manages to leak out, thereby all his wisdom leaks out, like the water of a water-bladder (through its only outlet.) (99)

Having controlled the concourse of (the external) sense organs and having subdued the mind, let him work out all his ends, averting the pain of the body by means of *Yoga*. (100)

During the morning *Sandhyá*, he (the votary) shall

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the mind attached to objects of the senses, I have lived a thousand years complete, still my thirst does not abate—*Vishnu Puranam*.

* *Jnánena* :—by constantly thinking of the unstable character of prosperity, the transitoriness of human life, and the obnoxous nature of the human body which is a bag of bones and muscles, etc —*Kulluka*.

† The text has *Dushta-bhávasya*, which literally means of a man of bad or sullied feelings and ideas. KULLUKA explains it as whose mind is tainted by the object of the senses.

mutter the *Sâvitri* (*Mantra*), standing, until the sun is seen (on the horizon). During the evening *Sandhyâ* he shall mutter the *Mantra*, in a sitting posture, until the stars do appear (in the heaven).* (101)

By muttering the *Mantra* in a standing position during the rite of morning *Sandhyâ*, one is absolved of the sin accumulated in the night. By muttering it in a sitting posture in the evening,† one is absolved of the sin acquired during the day.‡ (102)

He, who does not stand by his morning *Sandhyâ*, nor worships in the evening, shall be disqualified from performing all Brahmanic rites, like unto a S'udra. (103)

Incapable of reading a large portion of the *Vedas*, he, conforming to the regulation of daily reading the *Vedas*, shall mutter, self-controlled, and with undivided attention, the *Sâvitri Mantra*, coupled with the *Vyâhritis*, on the shore of a river or pool in a lonely forest. (104)

There is no prohibition in respect of reading the allied branches of the *Vedic* study (such as, the Prosody, Grammar, rules of pronounciation, etc.,) or in respect of the *Homa Mantras*, or in respect of that portion of the *Veda* which should be read each day (*i.e.*, the *Sandhyâ Mantras*), during the period in which the study of the *Vedas* is ordinarily interdicted. (105)

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* MEDHA'TITHI gives prominence to the postures taken by the votary during the performance of the *Sandhyà* prayer as the primary factor in imparting merit :

† *Sandhyà*, according to *Yàjna-Valkya*, lasts for a *Mahurta* (forty-eight minutes) at either meeting of the day and the night.

‡ Compare *Yàjna-Valkya* ; the sin unknowingly committed by a man, either in the day or night, is expiated by thrice performing *Sandhyà*, each day.

This prohibition does not extend to the daily rites of (*Japas*, *Homas*, etc.), in asmuch as they are called the *Brahma Satram** (the sacrifice of Brahma); the offering of *Vaidic* recitation, made during the continuance of the period of non-study, which is symbolised by the *Mantra*, *Vashat*,† produces auspicious fruits. (106):

Unto him, who, pure and self-controlled, studies the *Vedas*, according to the regulation, continuously for a year, (the study) sheds, milk, milk-curd, clarified butter and honey,‡ each day. (107)

A *Vaidic* student (*Brahmachârin*), until he returns to his father's house, shall kindle the fire at morning and evening, beg alms, lie on the bare ground, and do what is conducive to the good of his preceptor,† each day. (108)

The son of the preceptor, one who is devoted to service, a virtuous person, one who is pure, a relation, one who is capable of comprehending the (meaning of the *Vedas*), an honest youth, a son, and a paying student, these ten are fit to be taught. (109)

Without being asked, one must not speak anything

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* KULLUKA amplifies the term *Brahma Sâtram* as *Brahma* (Veda) *eva Satram*, *i. e*, the sacrifice of *Brahma*, the preposition "of" having an appositive sense in this instance.

† *Vashat* is the term that is uttered at the close of a *Vaidic* lesson. Hence the term is here figuratively used for the suspense of *Vedic* study, or in other words it is here used to denote the period during which the study of the *Vedas* is forbidden.

‡ The text has *Payô-dadhi-ghritam Madhu* (milk, curd, clarified butter and honey) which, according to the technicalities of the *Hindu Sâstra*, means the satisfaction of the gods and the manes. Compare *Yâjna-valkya*, the twice-born one, who reads the *Rig-Veda*, every day, is said to satisfy the gods with milk and honey, and the manes with honey and clarified butter.

to any person,* nor should he speak if any question is put to him without decorum. In such cases, the intelligent one shall behave like a dumb person.* (110)

He, who puts an improper question, or he who answers an improper one, either of them meets his doom, or incurs the enmity of the either. (111)

Where there is no virtue or gain, or where there is no prospect of a counter-balancing service, there knowledge should not be imparted, like a good seed in a barren soil. (112)

Even in the absence of a means of livelihood, rather let a *Vedic* preceptor die with his knowledge than impart it to an unworthy recipient (pupil) (113)

The presiding deity of knowledge† came to a Bráhmaṇa and said, "preserve me, I am thy highest treasure. Do not impart me to a malicious person, thereby my potency will be kept unimpugned.† (114)

To him, whom thou shalt know to be pure, perfectly continent, and free from the follies of the world, to that Bráhmaṇa, to that custodian of the treasure of knowledge, shalt thou impart me." (115)

He, who acquires the knowledge of the *Vedas* (lessons in the *Vedas*) from a studying pupil, or from a teaching preceptor, without his permission, stands guilty of the theft of Brahma and goes to hell for his crime. (116)

* The text has *Jadavat*, which literally means like a fool or an idiot. KULLUKA explains it by *Muka-iva*, like a dumb person.

† The text has *vidyá*, the presiding goddess of knowledge. Compare Vaisthá Ch. II, vs. 2—5.

Him, from whom one has acquired any secular, *Vaidic*, or spiritual knowledge,* he shall reverentially accost without waiting to be first spoken to. (117)

A Brâhmaṇa, who, knowing only the *Gáyatri Mantra*, conforms to the rules of conduct as laid down in the Ordinance, is superior to a Brâhmaṇa, who, although well-versed in the three *Vedas*, eats forbidden food and sells things which ought not to be sold.† (118)

He, who sits on a bed or a cushion on which his preceptor (or superior) is used to sit, shall find no good (prosperity) in this world. Happening to sit on a bed or cushion (at the time), he shall stand up, leaving his bed or cushion, and accost his preceptor at his advent. (119)

At the advent of an old man, old in years and wisdom), the vital airs of a youth heave up and attempt to leap over to him; they are restored to their normal condition by his rising up from his seat and duly welcoming him in. (120)

The duration of life, fame, and bodily strength, these four (things) of him, who sits in the assembly of the old‡ and serves them faithfully, each day, are found to increase. (121)

Having accosted an elderly person, a Brâhmaṇa,

* A spiritual teacher is more venerable than a *Vaidic* preceptor, and a *Vaidic* preceptor is more venerable than an imparter of secular knowledge.—*Kulluka.*

† The text has *Sarvâs'i* and *Sarva-Vikrayi* which literally means eater of all kinds of food and seller of all articles of sale. KULLUKA explains it by *Nishiddha-bhojana-s'ila* and *Pratishiddha Vikretá* which we have adpoted in our translation.

‡ In the assembly of preceptors or superiors —*Kulluka.*

after the accosting, shall enumerate his own name as, I am that so and so who accost you.* (122)

If the person, accosted, chances not to know Sanskrit (the usual language of accosting), then the accoster shall address him as, I am so and so; likewise ladies in general should be thus accosted. (123)

At the time of accosting one shall utter the term "Bho" (O) at the end of his name, inasmuch as that term, in common with the name of a person, signifies the fact of addressing. (124)

A Brâhmaṇa accoster shall be re-accosted as, "be long-lived, O you, handsome-looking one," and the last vowel sound of his name, in the event of its ending in a vowel sound, shall be pronounced in a *Pluta* voice.† (125)

A Bráhmaṇa, who, having been accosted, does not know how to return it (*i.e.*, does not know the formula of re-accosting), shall not be accosted at all by the erudite. He is like unto a S'udra. (126)

In meeting a Bráhmaṇa, his spiritual good will be the first thing that shall be enquired; similarly, the worldly peace of a Kshatriya, the opulence of a Vais'ya, and

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* Both Medhátithi and Govindaraja hold that, the accoster shall couple his own name with the term of accosting or welcome.

Let him accost (a superior) by mentioning his own name as, I am so and so that accost you.—*Gautama.*

O, I am that so and so, let him thus mention his own name.—*Sámkhyáyana.*

† The final vowel of the name of a Brahmana (*As'udra*), or if it does not terminate in a vowel sound, the one immediately preceding the last letter of the name should be uttered in a thrice prolated or protracted manner at the time of addressing or accosting a Brahmana (*Teh pluta Udàtta-Pànini*).

the good health* of a S'udra are the things that shall be asked after the first meeting. (127)

A virtuous man shall not address a person, engaged in celebrating a sacrifice, although his younger in years, by his own name. He shall address him as, "Bho" (O), "Bhabat" (revered one), etc. (128)

One shall address another man's wife, not related to him by marriage, as Bhabati (revered lady), etc., he shall address his younger sister as, O thou fortunate one (*Subhage*). (129)

One shall stand up in the presence of one's uncles, father-in-law, maternal uncles, priests *(Rittviks)* and preceptors, although younger than him in years, and welcome them as, I am that so and so, etc., (that accost you). (130)

A mother's sister, the wife of a maternal uncle, or a father's sister shall be revered as the wife of a *Guru*. All these are equally venerable as the preceptor's wife. (131)

One shall accost a wife of his elder brother, belonging to his own caste, by clasping her feet, on returning from a distant country; one shall accost his aunt and mother-in-law by clasping their feet. (132)

One shall behave unto his elder sister, mother's sister, or father's sister as his own mother; but his mother is the most venerable of them all. (133)

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* A'PASTAMVA says that these forms of addressing may be used in accosting one's junior or equal in age. GOVINDARAJA says that, in as much as these terms (*Kshema*, etc.) are synonymous, what is contemplated here is that, these different terms should be used in accosting persons of different castes.

Among inmates of the same village or town, persons* younger than one another even by ten years are equal; among professional dancers and musicians, persons younger than one another even by five years are equal. Among Bráhmanas well-versed in the *Vedas*, even three years' youngers shall be treated as equals. Among blood-relations it is only a small desparity of age that makes one entitled to respect and veneration. (134

A Bráhmana, ten years old, and a Kshatriya of a hundred years of age, shall be considered as a father and a son; the Bráhmana shall be treated as the father of the Kshatriya. (135)

Wealth (honestly acquired) friends (relations), age, work, and erudition (knowledge) which forms the fifth, these are the sources of honour, each succeeding one being more honourable than the one preceding it in the (order of enumeration.) (136)

Among members of the three castes, he, who has the best of the five abovesaid qualifications, is entitled to the highest honour. Even a S'udra of ninety years complete† shall be respected by the twice-born ones. (137)

[On the road] one must give way to a carter, to a man of more than ninety years of age, to a sick folk,

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* An educated man living in the same town or village with an illeterate person, older than him even by ten years, shall not show any special marks of respect to him for his years, as he is bound to do to an equally uneducated fellow citizen of his, older than him by more than ten years.—*Kulluka.*

† The text has *Das'amimgatah* which literally means" in his nineties." *Kulluka.*

to a carrier of weights, to a woman, to a *Snátaka*,* to the king, and to a bridegroom.† (138)

When all these meet together (on the road), greatest preference shall be shown to the king and the *Snátaka*. Of a king and a *Snâtaka*, the first shall give way (show respect) to the last. (139)

A Bráhmana, who having initiated a pupil with the thread teaches him the *Vedas* with all its mysteries‡ and ceremonials, is said to be an *A'châryaya* unto that pupil. (140)

He, who, in consideration of fees, teaches a portion of the *Vedas* and any of the *Vedángas* (allied branches of *Vaidic* study) to a pupul, is said to be the *Upâdhyâya* of the latter. (141)

He, who does the (consecrating) rites of *Nisheka* etc., unto a child according to the ordinance, and maintains him with food (and raiment), is said to be his Guru (father). (142)

A Bráhmana, who, being appointed by another, does for him the religious sacrifices, called the *Agnyâdheyam*§

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* The text has *Snátaka*, which means a Bráhmana religious student returning from his preceptor's house after finishing his student's career.

† *Vara* here means a bridgroom on his way to, or from the bride's house before, or after the marriage is formally solemnized —*Kulluka*.

‡ The text has *Sakalpam Sarahasyamcha*. *Kalpa* means the branch of *Vaidic* literature which deals with ceremonials and the celebration of religious sacrifices. *Rahasyam* (lit mysteries) is the transcendental truths inculcated in the Upanishads.—*Kulluka*.

§ The rite of first kindling the sacred fire in which oblations, or libations of melted butter are fit to be offered—*Kulluka*.

Páka-yajna, Agni-Stoma, etc., is said to be his *Rittvik* (priest).* (143)

He, who fills the ears of a person with the eternal truths of the *Vaidic Mantras*, is said to be his father and mother ; against him he shall not rebel. (144)

An *A'chàryaya* excels ten *Upàdhyàyas*, a father excels a hundred *A'chàryayas*, and a mother excels a thousand fathers, in respect of veneration.† (145)

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* A *Rittvik*, otherwise devoid of the qualifications of a *Brahmachàrin* (such as the vow of continence, etc.) should be revered as a *Brahmachàrin—Kulluka*.

† An A'cháryaya is more venerable than ten Upâdhyâyas ; a father is more venerable than a hundred A'châryayas, and a mother is more venerable than a thousand fathers —*Kulluka*.

It is held by certain western Scholars that, the sentiment expressed in this couplet dates from the time when the sanctity and obligations of marriage, as a social institution, were but very partially observed and discharged by men, or when but a very crude form of marriage was adopted in society. After the days of promiscuity, the first attempt at forming a domestic economy must necessarily be a (government by the mother). The mother was the queen, the protectrix, the food-earning agent in the first house of man. In the days of promiscuous intercourse the mothers of men, like the mothers of beasts, had to take the sole care of the child ; and hence with the arduous nature of the maternal duties there arose the sense of the child's obligation to its mother. In that stage of society it was natural for the primitive man to look upon his father as a mere progenitor whom perhaps he had very little chance of seeing in his life, and to consider the mother as a thousand times more necessary and valuable for the rearing of his life, from the days of his helpless infancy to those of his resourceful adolescence. But the *Tàntriks*, on the other hand, relying solely on their admirable embryology hold that, the function of the paternal element is only to call the life force latent in the impregnated ovum into being, and that the maternal element is the real manufucturer of life. Beyond this evoking of life

Of one's own progenitor and imparter (teacher) of the *Vedas*, he, who teaches him the *Vedas*, is superior to his progenitor, since the birth of a Bráhmaṇa through the *Vedas* is his eternal existence both in this world and the next. (146)

The birth of a man through the lustful meeting of his parents in his mother's womb is the birth which he has in common with the beasts. (147)

The birth, which the *A'châryaya*, well-conversant with the *Vedas*, procreates for him through the *Sàvitri* initiation, according to the Regulation, is his real, decayless, immortal birth (*i.e.*, birth in immortality). (148

Him, who benefits a man by imparting to him a lesser or greater amouut of *Vaidic* knowledge, let that man revere as his preceptor (*Guru*), on account of imparting that much knowledge of the *Vedas*. (149)

A Bráhmaṇa, who, although of a tender age, causes the initiation of an old man in the *Vedas*, and teaches him his religious duties (by explaining their true import), him such an old man is in duty bound to venerate as his own father. (150)

Even the infant son of Angirâ, whose vision extended far into the depths of the unseen mysteries,* taught his own fathers† and used to address them as sons. (151)

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force in the ovum the paternal element is perfectly inoperative and hence they decree that a mother is a thousand times more venerable than a father.

* The text has *Kavi*. *Sáyana* explains it in his renowned *Scholia* to the *Rigveda* by *Krànta-darshi* "of a far-reaching vision."

† The text has *Pitrin*, *Kulluka* explains by *Pitrivyàn*, *Pitrivya putràn*, paternal uncles and sons of paternal uncles.

Having been thus addressed by A'ngirasa, they, mad with rage, demanded its reason of the Devas, and the assembled Devas said unto them, "the boy‡ has not spoken indecorum." (152)

An ignoramus* is veritably a boy, the imparter of the *Mantras*† is like unto a father, for since the ancient time it has been the practice to a call an ignoramus a boy and an imparter of the *Mantras* a father. (153)

Neither by years (age) nor by grey hairs, neither by wealth nor by friends (relations) does one become great. The Rishis made a compact of yore that, "he of us who will study the entire *Veda* with the allied branches of study‡ will be called great. (154)

(Elderliness) among the Bráhmaṇas is according to knowledge, that among the Kshatriyas is proportionate to prowess, that among the Vais'yas is proportionate to wealth,§ and that among the S'udras is proportionate to age (*lit* date of birth.) (155)

Grey hairs do not make an old man; a young man, who has studied, the Devas designate him as really old. (156)

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* The text has *Ajna*, which literally means "an ignoramus". Kulluka explains it by "one ignorant of the *Vedas*.'

† *Mantrada* is the term that occurs in the text, its literal meaning being the imparter of the *Mantra*. *Kulluka* explains it by teacher of the *Vedas*.

* The text has *Anuchànah*. *Kulluka* explains it by *Sànga Vedàdheyatà*, the reader of all the *Vedas* with the allied branches of knowledge, such as the prosody, grammar, rules of ceremonials, rules of pronounciation, astronomy and *Mimànsa* (exigetic dissertations on the Vedas)

§ The text has *Dhana-dhanyatah i.e.* according to one's possession of food grains, animals etc.

Like unto a wooden elephant or a leathern deer, a Bráhmaṇa, who has not studied, bears only the name of a Bráhmaṇa. (157)

As a eunuch is (sexually) fruitless (unsuccessful) in respect of a woman, as (sexually) fruitless is the meeting of two cows, as fruitless is the gift to an ignoramus,* so fruitless (is the life of a) Bráhmaṇa who has not studied the *Riks* (*i.e.*, the *Vedas*). (158)

The good of creatures should be effected with kind and sympathetic means;† desiring virtue, one shall use sweet and gentle words under the circumstances. (159)

He, whose speech and mind are always pure‡ and fully restrained,§ derives all the benefits enumerated in the *Vedanta*.|| (160)

Persecuted or oppressed, one must not hurt the feelings of others. Let him wish or do no injury to any body. Let him not use a harsh word, that bars the gate of heaven, to any body. (161)

Let a Bráhmaṇa shun worldly honours, like a poison,

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* The text has *Aina* which means an ignorant person; certain commentators explain it by "a mad person."

† The text has *Bhutánám* * * *S'reyo'nus'ásanam*, the literal rendering of which has been given above. KULLUKA explains *Bhutánám* by "*S'ishyánám* (of pupils)," and *S'reyo*, by "instruction," the whole meaning, according to him, is that instructions should be given with the help of compassionate means.

‡ The text has *S'uddhi* (pure). KULLUKA explains it as speech, unsullied by untruthfulness, and mind, free from desire, aversion, hatred, etc.

§ The text has *Samyag gupte*, KULLUKA explains it as mind restrained from walking in forbidden paths.

|| *Vedántopagatam phalam i.e.*, lordliness of the universe, and emancipation of Self, etc., described in the *Vedànta*, as the result of practising its tenets.

throughout his life. Desiring immortality, let him court humiliation all through his days. (162)

He, who habituates himself to bear humiliation, happily sleeps, happily wakes (from sleep) and travels in the path of duty.* The humiliator suffers a double death.† (163)

Let a duly initiated Bráhmaṇa, by dint of gradual practice, acquire, while residing in the house of his preceptor, this *Tapas* (penitential austerity), which would enable him to fully comprehend the import of the *Vedas*.‡ (164)

By means of special austerities and various (other) vows practised according to the Regulation, a twice-born one (Bráhmaṇa) shall master all the *Vedas* with

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* The discomfiture, which a man suffers for having had to bear with humiliations, ceases to torment the person, who, from his very childhood, learns to look upon honour and dishonour with equal indifference, and thus robs humiliation of its sting. In the armoury of the petty vexations of life there is no dart keen enough to hurt him under his mail of healthy contempt for littleness. There is nothing in this world to disturb his night's repose, or to cloud the gladness of life which returns to him, each day, with the morning song and sunshine. With his head touching the stars in the conscious glory of a larger manhood, he treads triumphant in the path of duty, without casting a look at the shady by-paths of life, or lending his ears to the siren-songs of pleasure. The glory of this world, at its best worth, is but a mist, a vapour, and the commercial success of life may, in reality, be the very opposite of success.

† The text has *Vinas'yati*, KULLUKA explains it by "doubly dies out of self-reproach."

‡ The text has *Brahmàdhigamikam tapah* which may also mean penitential austerity that enables one to attain to *Brahma*. KULLUKA has explained *Brahma* by *Veda*, and we have adopted KULLUKA's interpretation.

their *Rahasyas* (*i.e.*, the mystic transcendentalism as inculcated in the *Upanishads*). (165)

Let the foremost of the twice-born ones (Bráhmaṇas) constantly commit the *Vedas* to memory, inasmuch as the study (recitation) of the *Vedas* is said to be the highest *Tapasyâ** for a Bráhmaṇa. (166)

Even he, who indulges in such articles of luxury as, the garland of flowers, etc., by studying the *Vedas*, each day, according to his might, acquires such an efficiency in *Tapas* that its (energy) surcharges his whole body from the tips of his finger-nails to the crown of his head. (167)

A Bráhmaṇa, who not having studied the *Vedas*, tries to acquire other forms of (secular) learning,† is degraded to the status of a S'udra with all his progeny, even in his life-time. (168)

The first birth of a Brâhmaṇa is in the womb of his mother, his second birth is through his initiation with the holy thread, and his third birth lies through his initiation in the *Vaidic* sacrifices (*Jyotishtoma*, etc.) as ordained by the *S'ruti*.‡ (169)

In respect of the birth of a Bráhmana in *Brahma*, of which the wearing of the holy girdle (*Mekhala*) is the symbol, the *Sâvitri* (*Gâyatri Mantra*) is his mother and the preceptor (*A'charyaya*) is his father. (170)

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* *Tapas* means austerity with communion with the supreme Self.

† The text has *Anyatra Kurute S'ramam*. KULLUKA explains it by "forms of learning other than the *Smriti* and *Vedângas*." Compare *Sankha*, "Before the studying the *Vedas*, let him not study any other subject of study."

‡ Which the priests (*Rittviks*) perform to make him competent for the celebration of the *Vaidic* sacrifices, to make him initiated in the sacrifice; through that he takes birth again.—*S'ruti*.

Before his initiation with the thread, a Bráhmaṇa is not competent to perform any kind of religious rites;* hence, for the fact that, the *A'châryaya* imparts to him the knowledge of the *Vedas*, the *A'châryaya* is his called father. (171)

A Bráhmaṇa, until he is again born in the *Vedas*, continues like unto a S'udra. Let him not utter any *Vaidic Mantras* except those of the *S'râddha*,† before his initiation with the thread. (172)

To a Brâhmaṇa, duly initiated with the thread, shall be given instructions, regarding the practice of vows,‡ gradually and in conformity with the Regulation; he shall be made to get by heart the (different portions§ of the) *Vedas*. (173)

The kinds of skin, thread, staff and girdle, which have be[illegible] for a (*Brahmachârin*) at the time of initiation with the [illegible]d, shall be likewise used by him in connection with practising a vow.|| (174)

* The text has *Karma*, KULLUKA explains it by *Srauta* or *S'mârta Karma*, *i. e.*, acts enjoined to be performed in the *S'ruti* (*Vedas*) and *Smriti*.

† *Svadhâ* is the term that occurs in the text. *Svadhâ* is the word which is uttered at the time of offering oblations to the manes. Here it figuratively stands for the *S'râddha Mantras*. KULLUKA explains it by "*Mantras* which are recited during the celebration of a first (*Nava*) *S'râddha* ceremony."

‡ The text has *Vratâdes'ân*, KULLUKA explains it by "commandments to practise the vows which he promised to undertake at the time of initiation, *viz.*, I will collect fuel for the sacrificial fire, I will not sleep in the day, etc.

§ *Brahmana*, the successive portions of the *Vedas* such as, the *Mantra Brâhmanas*, etc.—*Kulluka*.

|| Such as the penances of *Govarta*, *Chândrâyanam*, etc.

A *Brahmachárin*, while residing with his preceptor, shall control his senses and observe these rules of conduct for the augmentation of his psychic power. (175)

Let him be pure, let him bathe each day,* propitiate the gods and manes with libations of water, worship the deities, and cast sacrificial twigs (*Samidh*) in the fire, each morning and evening. (176)

Let him forswear the use of honey, meat, scents, garlands of flowers, and articles of sweet taste which acquire an acid flavour when stale. Let him refrain from visiting women and killing animals. (177)

Let him forswear the use of anointments (unguents), collyriums, shoes, and umbrella; let him renounce lust, anger, greed, dancing, singing and music: (178)

Gambling with dice, idle gossips, scandal, falsehood, embracing, and casting lustful eyes on females, and doing injury to others. (179)

He must sleep always alone, and let him not cast his seed (by any unnatural means.) A lustful casting of seed kills one's vow. (180)

A Bráhmana religious student, who has unintentionally spent himself in sleep, shall bathe and worship the sun and thrice mutter the *Rik* running as *Punarmám.* (181)

He shall fetch pitchers-ful of water, flowers, cow-dung, clay and *Kus'a* grass asmuch as his preceptor might require, and beg alms, every day. (182)

* Morning and evening, let him bathe each day.—*Vishnu.*

Though daily baths are forbidden by *Gautama* in respect of *Brahmachàrins*, this prohibition extends only to wanton bathing, as *Baudhàyana* expresses it. Let him not bathe (many times) out of a spirit of bravado.—*Baudhàyana.*

Of house-holders, who celebrate the *Vaidic* sacrifices and complacently perform the duties peculiar to their order, a *Brahmachârin*, pure in body and spirit, shall beg alms, each day. (183)

He shall not beg alms of his preceptor's family, nor of his cognates and relations. In the absence of any other house-holder, he shall beg alms, leaving each preceding one of these persons. (184)

In the absence of (fit persons of whom the *Vedas* gives a *Brahmachârin* the sanction to beg alms), let him, silent and self-controlled, beg alms of the whole village (*i. e.*, of all the four castes) without repeating the proper formula of begging. (185)

Let him collect fuels (*Samid*) for the sacrificial fire from a distant forest* and place them in the open; with them he must punctually offer the burnt offerings, morning and evening, each day. (186)

In health, if a *Brahmachârin* fails to beg alms, or to kindle the sacrificial fire with the fuel of *Samid* twigs, for seven days in succession, he must do the penance of an *Avakirni* (of broken vow). (187)

A *Brahmachârin*, having been invited to a repast given in connection with a *S'râddha* offered to the deities, may take to his satisfaction (articles of food) which do not soil the vow) of a vowist;† invited to a repast in connection with a *S'râddha* offered to the manes, he may take to his satisfaction such food, which

* The dry twigs of trees which have been mentioned in the *Vedas* as holy and fit to be used with the burnt offerings. They should be collected from a distance as it is evident from the use of the term *Duràt* in the text.

† The text has *Vratabat*, *i. e*, all articles of food excepting meat, honey, etc, *Madhu Màmsa-Varjam* —*Kulluka.*

a *Rishi* may eat* without impugnity, even if without incurring the sin of eating the food given by one and the same person ; thereby his vow is not nullified. (188—89)

Wise men have ordained alms-begging as equally obligatory on *Brahmachârins* of all the twice-born castes (Brâhmana, Kshatriya, and Vais'ya), but a Kshatriya or a Vais'ya *Brahmachârin* is not authorised to partake of a *S'râddha* repast given by a single person. (190)

Goaded by his preceptor or not, he shall take special care of his lessons and evince a special interest in things conducive to his preceptor's benefit, each day. (191)

Controlling his body (physical propulsions), speech, intellect, senses and mind, let him sit with the palms of his hands, united together, looking at the face of his preceptor. (102)

Covering his body with the upper sheet (of garment in a manner so as to leave) the right arm free and uncovered, let him sit, meek and self-controlled, each day, in the front of his preceptor, after being told by him, "sit down here." (193)

By the side of his preceptor he shall eat food and wear garments inferior to those of his preceptor. After him he shall go to, and prior to him he shall leave his bed. (194)

Comfortably lying in bed or seated on a cushion, or with his face turned back, he must not hear his preceptor's order, nor speak to him. (195)

If his preceptor orders him for any thing when he is seated, he shall rise up ; if he does that standing, he

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* *Rishivat, i e., Nivâra* grains and such like food-stuff which a holy sage usually eats in his hermitage.—*Kulluka.*

shall advance a few steps towards him ; if he does that while strolling, he shall follow him ; and if he does that while going away, he shall run after him and receive that order or speak to him. (196)

The preceptor happening to look at any other side, he shall stand in front of him ; the preceptor happening to be at a little distance, he shall go unto him ; and his preceptor happening to be in bed or seated, he shall hung down his head and receive his order and speak unto him. (197)

By the side of his preceptor he shall always occupy a lower bed or seat ; within the sight of his preceptor he must not sit in an easy or careless posture. (198)

He shall not utter his preceptor's name even at his back. He must not mimick his gait, speech or voice. (199)

Let him shut up the ducts of his ears in a place where his preceptor is calumnised or spoken ill of, or he must go elsewhere from that place. (200)

A calumniator of his *Guru* shall be born as an ass, and a vilifier of his *Guru* shall be a dog, in his next birth. For having wrongfully enjoyed the property of his *Guru*, he shall be born as a worm ; one envious of his *Guru's* excellence shall take birth as an insect in his next incarnation. (201)

He shall not worship his *Guru* (with garlands of flowers, sandal-pastes, etc ,) from a distance,* nor when angry or in the company of ladies. Happening to meet his *Guru* from a car or from (raised seat, he shall get down and pay him respect. (202)

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* He shall not send such offerings of flowers, etc , to his *Guru* through a third person from a distance.—*Kulluka.*

He must not sit with his *Guru* when the wind will be blowing from his direction to that of his *Guru*,* or the contrary; while in his company, he must not say anything which is inaudible to his *Guru*. (203)

In a bullock cart, in a cart drawn by a horse or a camel, on the terrace of a building, in a courtyard, on a large mattress of reeds, on a stone-slab, in a boat he may sit by the side of his preceptor (*Guru*). (204)

In the event of the (preceptor) of his preceptor being near, he must behave unto him as unto his own preceptor; while residing in his preceptor's house, he (the pupil) shall not accost even his own parents without first having obtained the preceptor's permission. (205)

Unto his preceptor, (teacher) and superior relations such as uncles, etc.), unto counsellors of good, and unto those who dissuade him from evil ways, he shall always thus behave. (206)

As well as unto his elders in virtue and wisdom: likewise unto his preceptor's sons and friends and relations thus he shall constantly behave. (207)

A preceptor's son, if he be his younger or equal in age, or if he be a disciple of his in respect of the celebration of a religious sacrifice, he (the pupil) shall respect as his own preceptor, in the event of that (son) having taught him the *Vedas*. (208)

He shall not rub the person of his preceptor's son,

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* The text has *Prativàte Anuvàte*. The wind is said to be *Prativâta* when it blows from the direction of the *Guru* to that of the pupil, and *Anuvâta* when it blows from the direction of the pupil to that of the preceptor. A pupil is forbidden to sit by his *Guru*, when the wind blows from either of these directions, lest the particles of saliva, etc., from his mouth, while speaking, might not fall upon his preceptor's body.

nor help him in bathing, nor eat the leaving of his food. (as he shall do in the case of his preceptor). (209)

The wives of a preceptor of his own caste shall be revered (by a pupil) as the preceptor himself. His wives of different castes shall be honoured with mere accosting and by rising from the seat. (210

A pupil shall not anoint the person of his preceptor's wife, nor help her in her bath. nor rub her person, nor comb her hair. (211)

A pupil, twenty years old, (or) who has attained the age of discretion, shall not accost his preceptor's wife, if she be a youthful one, by clasping her feet. (212)

To defile men is the nature of women, hence the wise are never infatuated nor un-circumspect about them. (213)

Man, by nature, is subject to lust and anger; women are quite competent to lead even the wise men astray, not to speak of fools, (their easy victims). (214)

One shall not reside in a solitary place even with his own mother, sister or daughter. Powerful are the passions (lit senses) of a man, and they sometimes over-whelmn even the wise. (215

If desired, the young pupil may accost a youthful wife of his preceptor, according to the Regulation,* by mentioning his name as I am so and so (that accost you) (216)

Having returned from a distant country, he, bearing in mind the rules of good couduct, shall accost (an elderly wife of his *Guru* by clasping her feet, on the first day; on all subsequent days, he shall simply accost her without clasping her feet.) (217).

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* That is without clasping her feet.—*Kulluka.*

As by digging (the earth) with a digging instrument, one gets water, so by faithfully serving him, a pupil acquires (all) the knowledge which is contained in his *Guru* (preceptor). (218)

A *Brahmachârin*, whose head is clean shaved, or who wears clotted hair, or grows a single tuft of clotted hair on his crown, let not the rising or setting sun find within the precincts of a village.* (219)

If the sun rises, seeing him asleep, out of wilful laziness, or goes down finding him resting in bed out of ignorance, let him mutter the *Gâyatri Mantra* and fast for a whole day. (220)

A sleeping *(brahmachârin)*, roused up from his sleep by the sun, if he fails to do this penance, is associated with a great sin. (221)

Both in the morning and evening, let him, pure and self-controlled, mutter the *Gâyatri*, and pray, sitting in a holy place, as laid down in the Regulation. (222)

Even if a woman or a S'udra advises him to do any good act, let him do that, or whatever his mind approves of, (if that is not hostile to the *S'âstra*.) (223)

Some say that virtue and wealth are the only good in life, others aver that wealth and desire are the highest good, some hold that virtue is the only good, others say that wealth is the only good in life : virtue wealth and desire combinedly form the good in life. This is the conclusion. (224)

The preceptor is the living image of *Brahma*, the father is that of *Prajâpati* (creator) ; the mother is the living image of the earth, and the uterine brother is one's own image (second self.) (225)

* He must be in his forest-home before the sun sets, nor quit it for a village before he rises in the morning.

Hence, a man, and specially a Bráhmaṇa, even being hardly oppressed by them, shall not insult a father, a mother, or an elder brother. (226)

Even in the course of a hundred years, a son can not repay the trouble which his parents have undergone for the purpose of bringing him up. (227)

Let him constantly do what is good to his parents, and specially what conduces to the comfort of his preceptor. The satisfaction of these three is the consummation of all *Tapas* (penitential austerities) (228)

Serving these three constitutes the highest *Tapas*; without their permission, let him not practise any other piety. (229)

These three represent the three Regions,* the three orders of the society. They are the three *Vedas*, they are the three fires. (230)

The father is the household fire, the mother is the southern fire, and the preceptor is the sacrificial fire. These three fires are the most glorious in the world. (231)

A house-holder, who does not commit any folly in respect of these, conquers the three regions; effulgent as a god, he, even in his mortal frame, is enabled to enjoy the felicity of heaven. (232)

By means of devotion to his mother one conquers this world, by devotion to his father he conquers the middle world (firmament), and by devotion to his preceptor he attains to the region of *Brahma*. (233)

He adores all the virtues, who adores all these three; He, who belittles these three, belittles all the virtues. (234)

* *Trayo Lokáh*, the earth, the firmament, and the heaven.
Trayo As'ramáh the order of *Brahmachárin* (the religious student), the order of the house-holder, and the order of hermits.

So long as these three live, let him not practise any other virtue (piety); let him tenderly serve them and always do whatever is good and pleasant to them. (235)

Whatever other virtues does he practise by mind, speech and acts, for his good in the other world, he shall inform them thereof. (236)

To serve them tenderly is the highest and most manifest consummation of his duty, all other pieties* are minor virtues. (237)

Respectful, let him acquire an auspicious knowledge† even from a S'udra; the highest virtue,‡ even from a man of vile caste; and a good wife,§ even from a bad family. (238)

Ambrosia may be taken even out of poison; a good word, even from an infant; a good conduct, even from an enemy;|| and gold, even from an unhallowed person. (239)

Women (wives), gems, knowledge, virtue, purity, good words (counsels), and the various kinds of art may be acquired from anywhere. (240)

In times of distress, a Bráhmaṇa student may take

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* *Apadharma* is the term that occurs in the text, KULLUKA explains it by *Vaidic* sacrifices such as the *Agnishtoma*, etc.

† *S'ubhám Vidyám*—knowledge of manifest, or tested power and potency, such as the *Gàrudi Vidyá* (drugs and incantations for the cure of a snake-bite).—*Kulluka.*

‡ *Param Dharmam*, means liberation of the soul.—*Kulluka.*

§ The text has *Stri-ratnam* which literally means "a gem of a woman."

|| *Amitràdapi Sadvrittam i.e.*, even the good conduct of one's enemy should be imitated.—*Kulluka.*

his lessons from a non-Bráhmaṇa* preceptor, and he shall serve his *Guru* (teacher) only so long as he shall actually study.† (241)

Wishing the most exalted existence (*i.e.*, liberation of self), after death, let not a Brâhmaṇa student live for good in the house of a non-Bráhmaṇa preceptor, or in the house of a Bráhmaṇa who has foresworn good conduct, and renounced his function of a *Vaidic* teacher. (242)

A (ritualistic) *Brahmachârin*, if he desires to live for good in the house of his preceptor, must render him services to the last day of his life. (243)

A Brâhmaṇa, who, to the last day of his life, thus serves his preceptor, attains by his own spiritual energy to the eternal abode of *Brahma*. (244)

Let not a virtuous *Vaidic* student pay any (money) to his preceptor ere he returns from his house after finishing his career. After having bathed‡ with the permission of his *Guru*, he must pay him a honorarium according to his pecuniary circumstances. (245)

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* The text has *Abràhmanàt* which literally means from a non-Bráhmana. KULLUKA explains it by "in the absence of a Bráhmana, he may study under a Kshatriya; and in the absence of a Kshatriya, under a Vais'ya preceptor."

† Render all other services except that of washing his feet and eating the leaving of his food, etc.—*Kulluka*.

Brâhmana students shall serve a Kshatriya imparter of the *Mantra* (teacher of the *Vedas*) by such acts as following him etc. A Brâhmana even who has acquired knowledge from him shall be regarded by a (Kshatriya) as his *Guru*.—*Vyas'a*.

‡ Ablution at the close of his student's career, which formed, as it were, a signal for quitting the preceptor's roof for that of his paternal home.

A plot of land, gold, a cow, a horse, an umbrella, a pair of shoes, paddy, vegetables,* clothes, or whatever he is capable of giving him, with that he shall evoke the pleasure of his preceptor. (246)

On the death of his preceptor, unto a qualified son of his, or unto his (widowed) wife, or unto a cognate of his he shall behave as his preceptor. (247)

In the absence of all these three, let him, making use of his preceptor's seat and cushion, offer burnt offerings, (morning and evening, each day), and thereby make his Self competent to attain to *Brahma*. (248)

A Bráhmaṇa, who thus undeviatingly practises the vow of a ritualistic *Brahmachárin*, obtains an excellent status,‡ after death, and stands not under the necessity of reverting to human existence (249)

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* In return of the knowledge acquired from him, he shall give unto his preceptor a few vegetables even if his wordly circumstances do not admit of his giving any other thing. A gift however precious or costly is no adequate return for the benefit which a preceptor accords to his pupil. Compare,

There is no such thing in this world, by giving which a pupil can discharge his debt to a preceptor, who has taught him, no more than a single letter of the alphabet —*Laghu Hàrita*.

† In the absence of a qualified son of his *Guru* he shall behave unto (render services) to his widowed wife as his preceptor, and even in the absence of such a widowed wife he shall extend the same differential treatment to a surviving cognate of his (such as an uncle, etc.—*Kulluka*.

‡ The text has, *Uttamam Sthànam*, KULLUKA explains it by "he goes to the vicinity of *Brahma*."

CHAPTER III.

IN his preceptor's house, a *Brahmachârin*, having practised the vow of (studying) the three *Vedas** for thirty-six years, or for a half or a quarter of that period,† or for a period necessary to fully comprehend them. ; (1)

Or having studied (all) the *Vedas*, or two *Vedas*, or a single *Veda*† in the proper order of *Mantra*, Bràhmaṇas‡ etc., without the least deviation from his vows,§ shall enter the order of the householder.|| (2)

A (youthful) *Brahmachârin*, renowned for the completion of his vow of a *Vaidic* study, and who has studied the *Vedas* from his father or preceptor, and is about to enter the order of the house-holder,¶ shall be

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* *Traivedikam Vratam*, literally means the "vow of three *Vedas*;" but although the three *Vedas* (*Rik*, *Sàman* and *Yajus*) have been here specifically mentioned, we shall have to understand the four *Vedas* (*viz.*, the *Rik*, *Sàman*, *Yajus*, and *Atharvan*) by the term *Traivedikam*, the *Atharvan* being included within the *Rig Veda*. Hence we find in the *Vishnu Puranam*, "The allied branches of *Vaidic* study and the four *Vedas* (*Angàni Vedàs'chatvàrah*, etc).

† Compare *Yajnavalkya* —The vow of a *Brahmacharin* for twelve or five years in respect of (studying) each *Veda* (*Prativedam Brahmacharyayam Dvàdas'àvdam Pancha vâ.*)

‡ According to the *Sàkha (school)* of the *Vedas* he belongs to.—*Kulluka.*

§ *Mantras*, Bràhmanas are the different divisions of the *Vedas.*

|| The vow of perfect continence and abstinence from honey, meat, etc.

¶ The text has *Gàrhasthyas'rama* (the order of the householder) *i. e.*, he shall impose upon himself the obligations of matrimony and discharge the duties of married life, marriage, being the first step to house-keeping.—*Kulluka.*

presented with a cow, and a cup of honey,* when he, decorated with garlands of flowers, will be found seated in his bed. (3)

Having bathed with the permission of his *Guru* at the termination of his vow, a Bráhmana shall marry a wife of his own caste, possessed of auspicious signs. (4)

For the purposes of marriage and sexual intercourse, a girl, not related to his mother by the tie of *Sapinda*† relationship, nor to his father as a *Sagotra*‡ (cognate), is as well recommended in respect of a Brâhmana. (5)

However great (illustrious), or opulent with (the possession of kine, goats, sheep, money and paddy), they might be, (the following) ten families should be avoided in respect of taking a bride from (any of) them. (6)

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* The father or the preceptor shall thus worship (offer) him with a cow and a cup of honey (*Madhu-parkam*).

† *Sapinda*-relationship is extinguished in the seventh degree of descent.

‡ *Sagotra* means persons belonging to the same spiritual clanship, or descendants from a common ancestor.

According to the *Dharma Sàstra* one cannot marry a female *Sapinda* relation of his mother, though he can marry a female *Sagotra* relation of hers.

The particle "cha," includes father's sisters and their daughters who are not his *Sagotras*. *Vyàsa*, on the other hand, forbids the marriage with a mother's *Sagotra* girl.

Some desire not marriage with a mother's *sagotra* girl. In a case when the name of the girl's family is not known, one can marry her without the least hesitation.—*Vyàsa*.

Having married a daughter of his maternal uncle, or a girl belonging to his mother's *Sagotra*, or a girl belonging to the same *Gotra* or *Pravara* (spiritual clanship) with his father, or having gifted a girl in such a marriage, a *Brahmana* shall do a *Chàndràyana* penance by way of expiation.—*Vasistha*.

A family of doers of mean acts, a family in which no male child is born, a family of men devoid of Vaidic knowledge, a family of hairy men and women, and a family in which consumptive, epileptic, leprous or leucodermic members are born, these are the ten families in which one is forbidden to marry. (7)

Let him not marry a girl of brown complexion, or one with a limb in less or excess, or one who is a pronounced invalid, or a hairy one, or one devoid of hairs on her body, or a garrullous one, or one whose eye-balls are brown or yellow. (8)

Nor a girl who has a name implying a star, tree, river, mountain, bird, serpent or servilence, nor one whose name denotes a dreadful object. (9)

A well-formed girl, without hairs on her limbs, and having a sweet name and a gait resembling that of a swan or an elephant, slender, with small pearly teeth, and a crown of thin, silky hair, he shall take for his wife. (10)

A girl, who has no uterine brother of her own, or* whose father's name is unknown, shall not be married out of the apprehension of a *Putrikâ*† compact. (11)

* A girl married on the express condition that the son of her womb will be a son unto her father; or given in marriage with such an intention is called a *Putrikâ*. *Abhisandhi-mâtrât Putrikà.—Gautama.*

† GOVINDARAJA explains the verse by referring the term *Putrikà dharma Sankayà* to both the clauses, "who has no uterine brother" and "whose father's name is not known." We have adopted KULLUKA's interpretation as being more consistent with reason. KULLUKA says that the prohibition as regards marrying a girl of unknown parentage is for the apprehension lest she might be a foundling or an illegitimate one.

A girl belonging to his own caste is recommended to a Bráhmaṇa for holy wedlock; for desire, a wife he may take from any of the three remaining castes, her precedence being according to her caste. (12)

A S'udra woman is the wife of a S'udra; a Vais'ya can marry a S'udra or a Vais'ya wife, a Kshatriya can take a S'udra, a Vais'ya or a Kshatriya wife; and a Brâhmaṇa can marry a S'udra, Vais'ya, Kshatriya or a Brâhmaṇa wife. (13)

In no history or chronicles can be found that, even in the time of distress, a Brâhmaṇa or a Kshatriya has (lawfully) married a S'udra wife. (14)

By marrying a low caste woman through the intoxication of desire (passion), a twice-born one* degrades himself, with the nine generations of his progeny, to the status of a S'udra. (15)

He, who marries a S'udra woman, becomes degraded. This is the opinion of *Atri* and of (*Gautama.*) the son of *Utathya.* By visiting a S'udra wife† for the purpose of begetting offspring on her, a twice-born one becomes degraded; this is the opinion of *S'anaka.* The fathership of his S'udra children degrades a twice-born one. This is the opinion of *Bhrigu.* (16)

* Whether a Brahmana, or a Kshatriya, or a Vais'ya.—*Kulluka.*

† The text has (*Sutotpattyà* (by procreating children) and *Tad-apatyatayà* (on account of his having *i. e.,* begetting Sudra children). Both MEDHATITHI and GOVINDARAJA explain the first (*Sutopattyà*) by "visiting a S'udra wife, accidentally married out of ignorance, on the fourth day of her menses for the purpose of procreating a child as enjoined in the *Sàstra*, even if there be no offspring of that union, and the second (*Tadapatyatayà*) by "wilfully and knowingly begetting children on a S'udra wife.

By lying with a S'udra woman in his bed, a Brâhmaṇa falls into a degraded existence; by begetting a child on her, he stands divested of his Brahmanism. (17)

The oblations, offered by a twice-born one who is assisted by a S'udra woman in the capacity of his principal married wife in the rite of a *Pitri* or *Daiva S'râddha* ceremony, neither the manes, nor the divinities partake of. Even by practising hospitality to *Atithis*,* he cannot ascend to heaven, after death. (18)

By sucking the lips of a S'udra wife, by inhaling her breath, or by begetting children on her person, a twice-born one can never find any succour. (19)

Now hear me discourse on the eight forms of marriage, which contribute to the good, or to the evil of the four castes of men in the next world. (20)

They are known as the *Brâhma, Daiva, A'rsha, Prâjâpatya, A'sura, Gândharva, Râkshasa* and *Pais'âcha*, which forms the eighth. (21)

Now I shall discuss all the forms of marriage which are proper for each of the social orders, the merit and demerit which appertain to each such form, and the benefit or otherwise which the offspring of each form can accord (to its parents). (22)

The six forms (of marriage) commencing with the first one (*Brâhma*) are proper for Brâhmaṇas; the four forms counted from the end (*Pais'âcha*) are not sinful for Kshatriyas, and the same set excepting that of *Râkshasa* shall be regarded as proper for Vais'yas. and S'udras. (23)

The four forms (of Marriage) the seers have ordained as proper for Brâhmaṇas; only the Râkshasa form as

Atithis i.e., chance guests or chance arrivals at his house.

proper for Kshatriyas, and the A'sura form as proper for Vais'yas and S'udras.* (24)

Thus out of these five forms† of marriage, three‡ are lawful, and two are sinful (unlawful). Let a man never marry a wife either in the Pis'âcha or in the A'sura form, since these two forms are prohibited. (25)

A marriage, whether effected in the pure Gândharva, or in the pure Râkshasa form, as described before, or in a mode which is a combination of both of them,§ is (primarily) lawful for a Kshatriya. (26)

The form (of marriage) in which a well-attired bride, decorated with ornaments, is given in marriage to an erudite, good-charactered bridegroom, especially invited by the bride's father himself to receive her, is called Brâhma. (27)

* These are the forms of marriage which a Brahmana, a Kshatriya, a Vais'ya and a Sudra shall respectively consider as the most approved forms of taking a wife, and think of marrying in any other fashion when the marriage cannot be effected in any of

† The five forms of marriage referred to in the text the *Pràjàpatya*, the *A'sura*, the *Gàndharva*, the *Ràkshasa* and the *Pisàcha*.

‡ The three lawful forms are the *Pràjàpatya*, *the Gàndharva*, and the *Ràkshasa*, the *Prajapàtyà* form is lawful for Brahmanas; the *Gandharva*, for members of all the four social orders; and the *Ràkshasa*, for Vais'yas and Sudras.—*Kulluka*.

§ The text has *Mis'ram* (mixed) the form of marriage in which the bridegroom, conscious of his well-returned or well-requitted love, carries away the bride by force or conquest, is called Mis'ra or Gândharva-Râkshasa.—*Kulluka*.

The marriage of Dushmanta and S'akuntalá furnishes the illustration of a pure Gândharva form of marriage; that of Vichitravirja and Ambicâ, of a Râkshasa form, and that of Arjuna and Subhadrâ, of a mixed Gándharva and Râkshasa form.—

The form of marriage in which the bride is gifted (*i.e.*, given in marriage) to the person duly officiating as a priest at a *Vaidic* sacrifice, which is being celebrated, is called *Daiva* by the holy sages. (28)

The lawful form (of marriage) in which a bride, on the receipt of an ox and a cow, or of two oxen and two kine for the performance of religious sacrifices, is duly given in marriage to the bridegroom, according to the ordinance, is called *A'rsha* (by the wise.) (29)

The form, in which after having worshipped the bridegroom, the bride is given to him in marriage with the injunction, " let both of you jointly discharge the duties of a house-holder, is called *Prâjápatya.* (30)

The form, in which the bridegroom, on paying money to her father and to herself, out of the promptings of his own desire,* receives the bride in marriage, is called A'sura.* (31)

* The text has *Swàchchh-andyàt*, which means out of his own selfish wish, in direct contravention of the provisions of the *S'àstra.* It may be set down to the credit of our ancient Rishis that, they were the first to condemn, and to rule out of court, this commercial element of the matrimonial compact. In all primitive sacieties, the father had absolute proprietary rights in his sons and daughters, and accordingly he missed no opportunity to make a good capital out of his daughters, by selling them to the highest bidders in the matrimonial market. Thus in the very nature of things the daughters came to be looked upon as excellent marketable commodities, and the dearest purchasers of their charms and favour as the most eligible bridegrooms. No wonder then that husbands, in their turn, learnt to look upon their wives as a kind of moveable property, a class of slaves whom they had to purchase for money or its equivalent. Thus we see in the earliar societies of the Roman empire, for any encroachment on the conjugal rights of a husband, the trespasser had to pay a fine to him just in common with an ordinary trespasser on land or on any other

The form, in which, for the reason of a reciprocal marriage of hearts, the bridegroom is mated with the bride, is called Gândharva. It originates from a couple's passionate desire of being united with each other.* (32)

The form of marriage, in which the bridegroom, by killing or hurting the guardians or relations of the bride, and by forcing open the door of her house, forcibly carries her away, weaping and screaming, is called Râkshasa. (33)

The form in which the bride, when alone, asleep, senseless, intoxicated, or delirious with wine, is ravished by the bridegroom, is called Pis'âcha, the eighth and the most sinful form of marriage. (34)

The marriage of a Brâhmaṇa must be preceded by the rite of water-gifting, the marriage of a member of any other caste may be preceded by (negotiated with) a formal betrothal, if the parties mutually desire it so. (35)

O Brâhmaṇas, now hear me fully describe the virtues (merits) of these different forms of marriage as narrated by Manu of yore. (36)

civic rights of his neighbour. But the Rishis in their perfect wisdom foresaw the evils of this form of legal marriage, which is but a modified form of slave-trade, and restricted it to Vaisyas (Merchants) and Sudras (artisans) alone whose compulsary stays in foreign or distant countries many times left it the only form of marriage, open to them among strangers From its name we can legitimately presume that this form of marriage was in vogue among the Assyrians (*Asuras*), and more so, when we consider that in ancient Chaldea and Babylon it was quite honourable for a girl to earn her marriage-dowry even by selling her favours.

* The consummation of marriage by the lovers, even before it is formally solemnized, is not condemned in the *Gàndharva* form of marriage.

The male offspring of a *Bráhma* form of marriage, if he does good works, succours his own self, as well as his ten ancestors* and ten descendants† from the effects of) sin. (37)

The male offspring of a *Daiva* form of marriage succours (his own self and) his seven ancestors and seven descendants; and that of an *A'rsha* form of marriage succours (his own self) and his three ancestors and three descendants, while that of a *Prajápatya* form of marriage succours (his own self and his six ancestors and six descendants, (from the effects of) sin. (38)

Sons born of the four forms of marriage, consecutively counted from the *Bráhma* form, become possessed of the energy of *Brahma*† and are recognised (as well-born) by honest men. (39)

Handsome looking, wealthy, renowned, possessed of fortitude and good qualities, virtuous and amply provided with all the objects of enjoyment, these sons‡ live for a hundred years. (40)

Sons of the remaining (four) low (forms of marriage) are born cruel, untruthful, and hostile to the religion of *Brahma* (*i.e.*, to the *Vedas*). (41)

Sons begotten on commendable wives§ are born with commendable traits (in their character); sons, the

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* *Das'a Purvàn*—Ten ancestors such as the father, the grand-father, the great-grand-father, etc., and *Das'a Paràn* means ten descendants such as the son, the grandson, the great grandson, etc.

† Qualities which mark the spirit of a union (*i e.*, form of marriage) are inherited by its offspring.—*Kulluka*.

‡ Offspring of these four forms of marriage, *viz*, *Bràhma*, *Daiva*. *A'rshah* and *Prajàpatyah*.

§ Good wives married in any of the four preceding commendable forms of marriage.

offspring of unions with condemnable wives, are born with condemnable traits in their character. Hence, let a man avoid a vile form of matrimony. (42)

In a marriage between a man and a woman of the same caste they shall join their hands, while in the one contracted between a bride and a bridegroom of different castes the following rules should be observed. (43)

In her marriage with a Bráhmaṇa, a Kshatriya girl shall clasp a shaft; a Vais'ya girl, a goading stick;* and a S'udrá, the frill of his cloth with her hand, during the ceremony. (44)

Always faithful to her, for sexual pleasures, let him visit† his wife during her menstrual period, avoiding the days of the *Parva*,‡ and when not observing a vow.§ (45)

* The text has *Pratoda* which means a stick, or a rod used by a cow-herd in goading the kine of his flock

The brides shall respectively clasp an arrow, a goading-stick, etc, carried by the bridegroom in his hand during the ceremony.—*Kulluka.*

† This regulation is for one who has not procreated a son, the procreation of a son being obligatory on every one for discharging his debt to the manes.

Cf. By his birth a Bráhmana is a debtor by three debts.

By sacrifice he discharges his debt to the deities, by procreating a son he discharges his debt to the manes, and by studying the *Vedas* he discharges his debt to the *Riskis.—S'ruti.*

Also compare.—He who visits not his wife after she has bathed (on the fourth day of her menses,) commits the sin of fœticide.—*Paràsara*

For the end of begetting a male child he shall visit his wife on the even days during her menstrual period.—*Sushruta.*

‡ *Parvas,* such as the day of the full or new moon, etc

§ A vowist, as well as one who has begotten a son, stands not under the obligation of visiting his wife during her menstrual period.

The menstrual period of a woman naturally lasts for sixteen nights (days) inclusive of the four days of flow, which are condemned by the wise.* (46)

Of these (sixteen days), the first four, and the eleventh and the thirteenth are condemned by the wise for sexual purposes, the rest ten days are commended. (47)

Sons are born on the even days and daughters on the odd ones (of the menstrual period.) Hence, one, desiring the birth of a son, shall visit his wife on an even day. (48)

Even on an odd day, a comparative excess† of the paternal element gives rise to the birth of a male child, a comparative excess of the maternal element gives rise to the birth of a daughter. A sexless child, or a twin (a son and a daughter) is born when the paternal element is equal to the maternal one. (49)

Leaving these (six condemned days) and eight days out of the commended ten days, a person, to whatsoever order he might belong, who visits his wife on these two days alone, shall be regarded as a *Brahmachârin*.† (50)

An erudite father of a girl shall not take any thing by way of *S'ulka* from her bridegroom. By taking

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* The first four days of the flow.

† The "*S'ukra-bâhulyam*" or *A'rtava-bâhulyam* of the text denotes the preponderance of the Katabolic (*Pitrikâ S'akti*) or Anabolic energy (*Mátrikâ S'akti*) in the impregnated ovum through the greater intensity of the father's or mother's desire at the time.

MEDHA'TITHI holds that two days are allowed to a man, belonging to any order of the society whatsoever, for the enjoyment of conjugal pleasures, and says that, thereby his vow of continence is not broken. GOVINDARAJA holds that the license is given to a man after the death of his only son.

a dowry out of greed, he becomes the seller of his offspring. (51)

The friends and relations of a woman,* who, out of folly or avarice, live upon the property belonging to her,† or the wicked ones who oust her of the enjoyment of her own belongings‡ such as cloth, etc.,§ go to hell, (after death). (52)

Even the acceptance of a bovine pair (by the father of the bride from the bridegroom) is designated as a dowry by certain authorities, (the acceptance of) a dowry be it costly, or be it of insignificant value, constitutes the sale of the girl.|| (53)

* *Bàndhaváh* (friends and relations is the term that occurs in the text. *Kulluka* explains it by "*Pati-Pitràdaya,*" father, husband, etc.

† The text has *S'tridhanam* (woman's property) which consists of dowries given to her by her friends and relations at the time of marriage, or on such-like occasions —*Kulluka.*

‡ *Nàri yànáni* is the term that occurs in the text, KULLUKA explains it by "horses, slave girls, etc."

§ *Vastram* (cloth). It lays down that it is sinful to dispossess her even of her most insignificant belonings such as, a cloth or a garment.—*Kulluka.*

|| GOVINDARAJA, grounding his statement on the view expressed in the preceding couplet, opines that, the verse 29 of this chapter, which authorises the bride's father to take a dowry of a bull and a cow from the bridegroom, does not reflect the opinion of Manu on the subject, but is merely an extract from another Code, quoted to be subsequently discussed and refuted. The acceptance of a dowry, however small and inexpensive, by the bride's father, or by the father of the bridegroom, spells as the price paid for the hands of the bride or of the bridegroom, and gives a commercial aspect to the transaction, transforming it into a veritable contract of buy and sale.

MEDHATITHI is evidently puzzled by this apparent contradiction and retires without being able to satisfactorily account for it.

A marriage in which the bride's relations do accept* the dowry (voluntarily presented by the bride-groom's father, etc.,) is no sale (of the bride), since such. a present is but an adoration of the bride, done out of love or affection.† (54)

Seeking many a blessing (*i.e.*, God's gifts) in life, her father, mother, husband, or husband's younger brother shall maintain a bride with† a respectful love,‡ and give her ornaments for the decoration of her person. (55)

[The deities smile on the family] where the females are honoured (held in respect); fruitless are the acts§ (in the family) where they are dishonoured. (56)

KULLUKA says that, there is no contradiction at all between these two verses. In the *A'rsha* form of marriage although the bride's father is authorised to take a bull and a cow in the shape of a dowry from the bridegroom, the dowry is accepted to help the married couple to celebrate religious sacrifices (*Dharmatah*) and not for any specific gain or benefit of the bride. Under these circumstances it is no dowry at all, inasmuch as it is misnomer to call a benefit benefit that is not actually derived or enjoyed. Marriage, according to the Rishis, is a holy sacrament, a kind of psychic transformation, the two parties to it being blended together in spirit, and for all eternity,,the two parties to it being transformed into that "human centaur" which is called man and wife. To turn it into a mere social or commercial contract is to transform Psyche into a shop-girl.

* *Nàdadate* i. e. do not appropriate it to their own use, or derive any benefit from it.

† The text has *Anris'amsyancha* which literally means "out of compassion "

‡ *Pujyâh* literally means to be adored or worshipped, KULLUKA explains it by "shall be respectfully supported with delectable articles of fare. etc.

§ *Viphalâ Kriyâ* The religious rites, even duly performed, fail to bear their fruits.

Prosperity reigns supreme in the family where females do not grieve; the family, in which they grieve, suffers a speedy destruction.* (57)

Like a fiend-cursed† home, utterly perisheth the house, which its daughters,‡ through suffering mortifications, do but (sadly) imprecate. (58)

Hence they should be satisfied with presents of food, raiments, ornaments, etc., by men seeking prosperity, on festive and ceremonial§ occasions. (59)

In the family where the husband is contended with the wife, and the wife with the husband, steadfast is the blessing of the deity. (60)

If even with garments and ornaments the wife fails to be attractive, or if the husband does not find any pleasure in her, no progeny of the husband is possible on account of the lack of that pleasure. (61)

A charming wife lends her charm to every thing and makes the whole world look attractive to her husband, a charmless‖ wife robs the world of its charm. (62)

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* The text has *Jàmaya*. Both MEDHA'TITHI and GOVINDARA'JA explain the term by newly married daughters in law, daughters, etc. (*Duhitri Navodà Snushàdaya*)

† *Krityàhatàni*:—*Krityà* is a kind of female fiend evoked by murderous incantations.

‡ *Jàmaya*, daughters, sisters, daughters-in-law described in the preceding stanza.

§ *Satkàreshu*:—Such as the festivities of *Kaumadi* (night of the full moon in the month of *A's'vina*,) etc.—*Kulluka*.

‖ The text has *Arochamànà* which leterally means charmless, *Kulluka* explains it by *Bhartri-Vidveshatayà Naràntara Samparkàt Màlinàm* a wife who through her hostility to the husband and her intrigue with another man makes the house gloomy.

By a bad marriage, by the extinction of religious ceremonies, by the non-study of the *Vedas*, and by insulting a Brâhmaṇa, the prestige of a good family is annihilated.* (63)

By pursuing handy craft* or agriculture, by begetting children on a S'udra wife, by trafficking in cows, horses, or carts, by entering the king's service, by officiating as a priest at the sacrifice of one who ought not to be so served, by living in open hostility to the *Vedas*, and by their non-study, men (Brâhmaṇas) degrade their families.† (64—65)

Families, rich in the opulence of *Vaidic* studies and in the performance of *Vaidic* sacrifices, even if they be poor in the riches of the world, are counted among the illustrious families (of the land) in point of renown and dignity. (66)

In the nuptial fire‡ a house-holder shall perform, according to the ordinance, all the house-hold rites,§ as well as the five great sacrifices;|| likewise over that fire shall be cooked the (daily) food of the household. (67)

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* The text has *Kulànya kulàni Jànti*—which literally means families become no families. *Kulluka* says that a bad marriage, extinction of the religious ceremonies, neglect of Vaidic studies and a wilful affront to a Brahmana are the factors, which, being done in a family, kill its good name and position in the society.

† The text has *Nàstikyena* which literally meens by living the life of an athiest. We have adopted *Kulluka's* explanation.

‡ The text has *Bibahike'gnau* i. e. in the sacred fire kindled on the occasion of his nuptial ceremony as opposed to the *A'havaniya* (sacrificial) fire.

§ *Grihyam Karma*—the burnt offerings offered, each morning and evening, as well as the rites of *Ashtakà S'ràddhas* (to be described later on).—*Kulluka*

|| *Pancha-yajnas*—the five daily sacrificial rites such as, the offerings to the *Visvadevas* (i. e. to all the duties) etc.—*Kulluka.*

A householder has five places where animal lives are destroyed; they are the hearth, the grinding stone, the broom-stick, the pestle and mortar, and the stool for the water-pitcher. These five, when performing their proper functions, kill animal-life. (68)

For the expiation of the sin committed by him in each of these five places, the great sages have ordained that, the householder-celebrants of sacrifices (*i.e.*, householders) shall daily perform the five great sacrifices (*Pancha-Yajnas*). (69)

The sacrifice of *Brahma* consists in teaching the *Vedas*, offering oblations or libations to the manes is called a *Pitri-yajna*, burnt offerings to the deities constitute a *Daiva-yajna*; offering oblations (food) to the animals is called a *Bhuta-yajna*, while hospitality to chance-guests is called a *Nri-yajna*. (70)

By not suffering the daily performance of these five sacrifices to be omitted, a householder, even living in his house, is not associated with the sin committed in the five life-killing places in the household (*Pancha-suná*,) (71)

He who does not feed the deities, the chance-guests, the beasts, the manes, and his own self, each day, by performing the five great sacrifices, is a dead man, even though he breathes. (72)

The five great sacrifices are called *Ahutam*, *Hutam*, *Prahutam*,, *Bráhma-hutam* and *Prásitam*. (73)

A *Brahma-yajna* or muttering of *Mantras* is called *Ahutam*; offering oblations (food) to the beasts is called *Prahutam*; hospitality to men, chance-guests and Bráhmaṇas, in special, is called *Bráhma-hutam*, and offering oblations to the manes (in connection with the daily *S'ráddás*) is called *Prásitam*. (74)

[In the event of his incapacity of practising hospitality to chance-guests, etc.], let him be constantly engaged in studying the *Vedas*, and in making burnt offerings to the divinities. He, who constantly engages himself in doing the works of the deities, supports all the universe. (75)

Libations of clarified butter duly cast in the sacrificial fire ascend to the sun; from the sun originates the rain; from the rain, do the provisions; and from the provisions, the creatures. (76)

As all creatures live by taking recourse to the air, so all the different orders (of mendicants, forest-dwellers and anchorites) depend upon the householder for their existence. (77)

As the three orders of ascetics are maintained by the householder with the gifts of food and knowledge of the eternal *Vedas*, the householder is the foremost of all the four orders. (78)

Desiring eternal heaven, and happiness in this life, one shall assiduously discharge the duties of a householder. A weak mind and the uncontrolled senses are the barriers against the proper discharge of these duties. (79)

The *Rishis*, manes, animals, guests and relations expectantly look upon the householder (for maintenance, etc.) Hence, a wise householder shall properly discharge the duties he owes to them. (80)

Let him satisfy the *Rishis* with his Vaidic studies; the deities with the proper burnt offerings; the manes, with the *S'râddha* offerings; the guests, with food; and the animals, with oblations offered unto them. (81)

Let him constantly celebrate the (*Pârvana*) *S'râddha* ceremonies by offering fruit, (edible) roots, boiled rice,

water and vegetables, etc., unto his manes, and evoke their satisfaction in special. (82)

In connection with the celebration of a *S'râddha* ceremony included within the five daily sacrifices, let him feed a single Brâhmaṇa; he need not feed any Brâhmaṇa in connection with the celebration of a *Vais'vadeva* sacrifice. (83)

Let a Bráhmaṇa offer, each day, oblations of consecrated boiled rice, cooked over the household fire, unto the following deities according to the Regulation, (*viz.* (84)

Unto Agni, unto Soma, unto Agni and Soma combined, unto all the deities, unto Dhanvantari, unto Kuhu, unto Anumati, unto Prajâpati, unto the earth and firmament, and unto Svistakrit at the end. (85—86)

Having thus duly offered oblations unto each of these deities, he shall circumambulate them from the east by the south and west to the north as follows:— Obeisance to Indra and obeisance to the attendants of Indra in the east, obeisance to Yama and obeisance to the attendants of Yama in the south, obeisance to Varuṇa and obeisance to the attendants of Varuṇa in the west, and obeisance to Soma and obeisance to the attendants of Soma in the north. (87)

Then at the threshold of the sacrificial chamber he shall offer oblations unto the Maruts, unto the "water" in the water, and unto the Vanaspatis (lords of the forest) in the pestle and mortar. (88)

On the head of the *Vastupurusha* he shall offer oblations unto the goddess S'ri, by saying, "obeisance unto S'ri, at his foot to the goddess Bhadrakâli, by saying "obeisance unto Bhadrakâli," unto Brahma inside the chamber, by saying, "obeisance unto Brahma," and

finally unto the presiding deity of the household, by saying, "obeisance unto *Vástudevatá.*" (89)

Unto all the deities, unto ghosts that are abroad by day, and unto those that roam about in the night he shall offer oblations in the sky. (90)

On the ground, at his back, he shall offer oblations unto all the ghosts, by saying, "oblations unto all the spirits," and the residue of the food (boiled rice), thus offered unto the ghosts) he shall collect, and offer to the manes in the south, by saying, "obeisance to the manes." (91)

Unto dogs, unto the degraded, unto *Chandálas** and persons afflicted with diseases which are the out-come of sin,† and unto crows and worms he shall offer oblations of boiled rice on the ground, taking care that they may not be soiled with dust. (92)

A Brâhmaṇa, who thus daily worships all creatures with food, assumes a resplendent body, and goes by the straightest road to the abode of supreme bliss.‡ (93)

After offering these oblations, a householder shall first feed the *Atithi* guests arrived at his house, and then dole out (alms§ to *Brahmachárins* and mendicants (94)

A Bráhmaṇa householder obtains the same merit

* The text has "*S'vapachas*" which literally means cookers or eaters of dog's flesh.

† The text has *Pàpa-roginàm* i. e. persons afflicted with leprosy, phthisis, and kindred affections.——*Kulluka.*

‡ The text has *Sa Gachchhati Param Sthânam. Kulluka* explains it by "he is merged in the supreme *Brahma.*

§ The text has *Bhikshà*, which means a morsel of grain given to a poor man as alms.

Gràsamàtra Bhavet Bhikshà (A morsel of food is the quantity that shall be given as alms to a beggar)—*S'àtàtapa.*

by giving alms to beggars as a *Brahmachârin* does by making the gift of a cow to his preceptor in conformity with the ordinance. (95)

Let alms, or pitchers, full of water, be gifted to a Bráhmaṇa, thoroughly conversant with the meanings of the *Vedas*, by one duly worshipping him, and muttering words of benediction. (96)

Oblations offered unto the manes and deities by men, who, ignorant of the true spirit of gift-making, make gift unto burnt out* Brâhmaṇas, certainly do perish. (97)

Oblations cast in the mouth-fire of a Bráhmaṇa, kindled with the energy of *Vaidic* study and penitential austerities, succour one from great danger and from great sin as well. (98)

Let a householder give a cushion, and water for washing his feet unto an *Atithi*, arrived at his house (without invitation), and duly offer him cooked rice with curries etc., according to his might. (99)

A Bráhmaṇa guest, happening to remain unfed and unattended to even in the house of a householder, who daily lives upon the pickings of the field, or worships the five fires,† carries away the merit of all his pious acts. (100)

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* The text has *Bhasmibhuta* which literally means burnt down to ashes. KULLUKA explains it by "Brahmanas who are devoid of *Vaidic* studies and do not offer oblations to the manes and deities, and hence are like unto the extinguished charcoal.

† The text has *Panchàgninapi Juhvatah* : The worshipper of the five fires, *i.e.*, an extremely indigent Brahman. The five fires are the Tretâgni (the triad of fires, , the *Avasakhyàngni* and the *Subhya*, *Sabhya* being the fire which one uses in warming himself (in want of clothes.)—*Kulluka.*

Hays,* ground,† water, and a sweet word, which forms the fourth (in the list), are never wanting in the houses of the good. (101)

A Brâhmana, who resides for a single night in the house (of another), is called an *Atithi* (chance guest; since there is no certainty of his staying (there, the next day he is called an *Atithi*.‡ (102)

A Brâhmana living in the same village with him, or one who lives on his wits, even if he calls at the house of a man living with his wife and (sacred) fire therein, must not be called an *Atithi*. (103)

Householders, who, ignorant of the demerit of eating food given by others, stroll about in a village other than his own, out of a greed for sharing other men's hospitalities, become the domestic beasts of those whose hospitalities they then partake of. (104)

An *Atithi* arrived after sunset§ at the house must not be discarded under any circumstances. An *Atithi* (guest), whether arrived at the house in the proper or improper time, must not be kept unfed.|| (105)

* The text has *Trinâni* (hays) *i.e.* hays for a bed. -*Kulluka*.

† The text has *Bhumi*, ground. KULLUKA explains it by *A'sanam*, a cushion.

‡ *Atithi* is derived from "A," without and "Sthiti," stay *i.e.*, one whose stay in the house is uncertain for more than one night.

§ The text has *Suryodhàh*, literally carried or borne by the sun.

|| In the proper time *i.e.* at the time of the performance of the *Vais'vadeva vali* (offerings to all the deites.)

GOVINDARAJA holds that it is a special provision for hospitalities to *Atithis* discarded on the score of not arriving at the time of the *Vais'vadeva* offering or of arriving at night fall.

Cf. O king, the sin of discarding an *Atithi* after sunset is eight times greater than what is incurred by not practising hospitality to an *Atithi* in the day.—*Vishnupurânam*.

Let not (a householder) eat that himself which his *Atithi* has not partaken of; hospitality to an *Atithi* brings on wealth, fame, and longevity, and ensures heaven to him who practises it. (106)

Cushions, bedsteads, beddings, following* and worship should differ according to the stations of *Atithis*. Better cushions, etc., should be given to *Atithis* of superior status, ordinary ones to *Atithis* of equal rank with the host, and inferior ones to *Atithis* of inferior ranks (in life). (107)

If a guest (*Atithi*) arrives at his house after the completion of the *Vais'vadeva* offering, and after another guest has previously arrived, he shall duly cook and offer food (boiled rice) to the second *Atithi*, but there is no need of making a second offering to the *Vais'vadevas*.† (108)

Let not a Brâhmana mention his own name and family for enjoying one's hospitality; he, who eats by giving out the name of his own self and family, eats egesta. (109)

A Kshatriya, Vais'ya, or S'udra guest in the house of a Brâhmana, as well as a preceptor or a relation, happening to call at his house, is not called an *Atithi*. (110)

But even if a Kshatriya calls (at the house of a Brâhmana) as an *Atithi*,‡ the master of the house shall

* The text has *Anuvrajyâm* which means an act of respectfully following a revered guest at the time of his departure.—*Kulluka*

† In connection with the sacred act of hospitality it is enjoined in the *S'âstra* that offerings should be made to all the deities (*Vis'vadevas*) before feeding the *Atithi*.

‡ The text has *Atithi-Dharmena* which means a Kshatriya, a resident of a distant or different village, seeking the hospitality of the house for the day.—*Kulluka*.

feed him sumptuously after the Brâhmaṇa *Atithis* have been repasted. (111)

If Vais'yas and S'udras arrive at his (Brâhmaṇa's) house as *Atithis*, he, out of compassion, shall feed them in the company of his own servants.* (112)

His friends and relations happening to be guests in his house out of love or affection, he (Brâhmaṇa) shall feed them with cooked food, as his circumstances would admit of, in the company of his own wife.† (113)

Newly married daughters and daughters-in-law,‡ infants, sick folks and pregnant women in the house he shall unhesitatingly feed before§ feeding the *Atithis*. (114)

He, who without having fed the abovenamed persons and the *Atithis* in the house, first eats anything himself, does not know that, his body will be devoured by dogs and vultures, after death. (115)

Let the master and mistress of the house eat what

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* The text has *Kutumva* which literally means dependants. KULLUKA explains it by "in the company of the servants of the house after the Kshatriya *Atithis* have been fed and before the master and mistress of the house have taken their repast. 112

† The text has *Saha-Bhàrjyayá* i. e. in the company of his wife. KULLUKA says that it is only another mode of saying that at the time when the master of the house will eat his meal, for it is laid down in the *S'àstra* that the meal time of the master is the same with that of the mistress of the house. 113

‡ The text has *Suvâsinih* which literally means well clad girls. We have adopted *Kulluka's* explanation.

§ MEDHATITHI reads the line as *Atithibhyonvagevaitàn*, simultaneously with feeding the *Atithis* (guests.) We have however adopted KULLUKA's reading and explanation in our rendering of the text. 114

remains after feeding the Brâhmaṇas (guests), relations and servants. (116)

After worshipping the deities, Rishis, guests, manes and the household divinities* with oblations of boiled rice, let a householder eat his food at the end. (117)

He, who cooks food for his own sole use,† eats sin; food, which is the residue of sacrificial oblations, is recommended by the virtuous. (118)

One's King,‡ *Rittvika*, *Snâtaka*,§ preceptor, son-in-law,|| father-in-law or maternal uncle, happening to call at his house after the lapse of a year,¶ he shall well come by first offering him a cup of honey (*Madhuparkam*). (119)

A king or a *Snâtaka*, happening to call at his house even within a year (of the last visit) on the occasion of a sacrificial ceremony, he shall welcome in the method of *Madhuparkam*, and not otherwise; this is the conclusion. (120)

Each evening, the housewife shall offer oblations of cooked rice, without muttering any *Mantras*, to the

* The text has *Grihyâs'cha Devatâh* KULLUKA says that the *Bhuta-Yajna* (offering oblations to beasts) is also included within the meaning of the term.

† *Cf.* *Kevalâgho Bhavati Kevalâdah* (he who eats alone becomes associated with sin.)—*S'ruti*.

‡ A duly crowned Kshatriya.—*Kulluka*.

§ He who observes the vow of ceremonial ablution simply as a vowist or for studying the *Veas*.—*Kulluka*.

|| The text has *Priya*. KULLUKA explains it by "*Jàmàta*, a son-in-law.

¶ The text has *Parsimvatasarât*; after the expiry of a year. The prefix *Pari* in this instance has, according to Jayâditya, the sense of "leaving aside."

MEDHA'TITHI reads it as *Parisamvatsarân*, *i.e.*, those who have come back after the lapse of a year.

Vais'vedevas, inasmuch as such offerings are enjoined to be made, each) morning and evening. (121)

Let a Bràhmaṇa, who is a keeper of (the sacred) fire, offer a *Pinda S'ráddha* to his manes on the day of the new moon, and after that perform the *Pindânvahâryakam S'ráddha* from month to month. (122)

Monthly *S'ráddhas* offered by men to their manes are called *Anvaháryam* by the wise; commendable meat-offerings should be made to them on these occasions. (123)

O ye foremost of Bràhmaṇas, now I shall fully describe who shall be invited to, and who shall be avoided in, a *S'râddha* repast, as well as the number (of Brâhmaṇas) to be invited and the nature of food with which they are to be fed. (124)

Two Brâhmaṇas shall be fed on the occasion of a *Daiva S'ráddha* ceremony; and three, on the occasion of a *Pitri S'ráddha*; or one Brâhmaṇa on each such occasion. Even prosperous enough to feed many Brâhmaṇas, he shall not exceed the number, (fixed) (125)

In cases of feeding a large number of (Brâhmaṇas), proper attendance to them, and ascertainment of their purity, impurity, and the place and time of repasting (invitation) are the five factors that are destroyed (apt to suffer). (126)

This rite (of offering oblations to the manes) on each new moon* day is said to be conducive to the

* The text has *Vidhu-kshaye* (*i. e.* on the last day of the moon's wane) which is the reading adopted by KULLUKA, KANDARAJA and MEDHA'TITHI. GOVINDARAJA reads it as *Vidhi-kshaye* and explains it as this is the rule (*Vidhi*) on the last days of the moon's wane (*Kshaye*), *i. e.*, such *S'ráddhas* should be offered to the manes on the day of the new moon, each month. We have adopted

benefit of the manes. He, who is constantly engaged in performing this *Smárta** rite, acquires opulence.† (127)

Givers shall give unto Brâhmaṇas, well-read in the *Vedas*, the oblations of food they have offered to the manes and deities; given to the most deserving recipients (Brâhmaṇas), they bear great fruits. (128)

A Brâhmaṇa shall feed a single Brâhmaṇa, conversant with the *Vedas*, on the occasion of a *S'raddha* offered to the manes or deities; great is the merit which he shall acquire by feeding such a single (Brâhmaṇa), there being no merit in feeding a large number of Brâhmaṇas who are ignorant of *Vaidic Mantras.* (129)

The parentage,‡ etc., of a *Veda*-knowing Brâhmaṇa should be far enquired into; *Vaidic* Brâhmaṇas, sons of anscestors who had been well conversant with the *Vedas*, are the vehicles§ for conveying the oblations to the manes and deities. Gifts made unto such Brâhmaṇas are as meritorious as gifts made unto *Atithis.*|| (130)

In the *S'râddha* where thousands of Bráhmaṇas, ignorant of the *Vedas*, are fed; if a single *Veda*-know-

KULLUKA's reading as being identical with those of the ancient commentators of the Samhitâ.

* The text has *Laukiki*, KULLUKA explains it by *Smarta*, *i.e.*, a rite enjoined to be performed in the *Smriti*.

† The text has *Preta-Krityá*, KULLUKA explains it by *Pitropakárartham*, *i.e.*, conducive to the benefit of the manes, and hence imparting wealth, good progeny etc. to the performer by way of reward.

‡ *Durádeva Pariksheta*, the parentage, piety, erudition of these Bráhmanas and their remote ancestors should be enquired so as to determine whether they have acquired their excellence by heredity or not.

§ *Tirthas*: *Lit.* landing places.

|| The same merit which one acquires by practising hospitality and making gifts to *Atithis*.

ing Bráhmaṇa therein is satisfied with the *S'râddha* repast, the merit of feeding such thousands on the occasion is acquired by feeding that Brâhmaṇa alone. (131)

Oblations offered to the manes and deities should be given to Bráhmaṇas who are the most excellent in respect of knowledge; blood-stained hands are not washed pure with blood. (132)

A Bráhmaṇa, ignorant of the *Vedas*, shall have to eat as many morsels of burning spear-heads, after death, as he eats of the *S'ráddha* oblations to the manes and deities, in life. (133)

Some Bráhmaṇas are devoted to (the cultivation of) self knowledge, others are devoted to the practice of penitential austerities; some there are who are devoted to the study of the *Vedas* and to penitential austerities, while others are devoted to work. (134)

Oblations offered to the manes shall be given to Bráhmaṇas devoted to the knowledge of self to eat, oblations offered to the deities should be duly given to all these four classes of Bráhmaṇas. (135)

Of a Brâhmaṇa who is well-versed in the *Vedas* and whose father was ignorant of the *Vedas*, and one who is himself ignorant of the *Vedas* but whose father was well-versed in them, the ignorant son of the *Veda*-knowing father should be regarded as a worthier guest (in respect of a *S'râddha* repast); but since adorable are the *Mantras* of the *Vedas*, a *Veda*-knowing son of a father, ignorant of the *Vedas*, should be as well-honoured (with an invitation to a *S'raddha* repast. (136—137)

No one, out of friendship, should be invited to a *S'raddha* repast, friendship should be shown with other

acts and monetary (presents). Let him invite a Brâhmaṇa to the *S'râddha* repast whom he neither knows to be his friend or foe. (138)

A *S'râddha*,* offered by a person to his manes or to the deities, in connection with which it is mainly his friends that are repasted, fails to bear any fruit in the next world. (139)

A person (Brâhmana), who, out of ignorance, tries to make friendship through the instrumentality of a *Sráddha* repast, that worst of Bráhmanas, for acquiring such *Srâddha* friends, falls from heaven.† (140)

A *Srâddha* repast, given to one's friends and relations, is called a fiendish repast by the *Rishis.* Like blind cows huddled together in one pen such a repast may contribute to cement friendship in this world, but gives no benefit in the next. (141).

As a sower, by sowing seeds in an alkaline soil, reaps no harvest, so a giver, by giving oblations (*i e.*, feeding) to a Brâhmana, ignorant of the Vedas, (in connexion with a *S'râddha*), derives no benefit. (142).

A honorarium, duly given to an erudite (Veda-knowing) Brâhmana, makes its giver and recipient

* GOVINDARAJA asserts that feeding Bráhmanas is the essential factor of a *S'râddha* ceremony, the offering of *Pindas* being only its minor and accessory feature. KULLUKA, following *A'pastambha* and others, asserts that the offering of oblations or offerings to the manes and the subsequent acceptance of those offerings by the Brâhmanas, present, form what is called a *S'râddha*.

† The heaven-giving merit of a *S'râddha* is described by *Yâjnavalkya*.

Longevity, progeny, opulence, erudition, heaven, salvation, happiness and kingdom, do the manes, satisfied with *S'râddha* offerings, impart.

entitled to religious merits* both in this world and the next. (143)

[In the absence of a qualified Brâhmana], better it is to feed a friend or a relation than to feed an erudite foe on the occasion of a *S'râddha* ceremony, as oblations offered to a foe fail to bear any fruits in the next world. (144)

On the occasion of a *S'râddha* repast, let him carefully feed a Brâhmana who has studied the *Rik*, *Yajus*, or the *Sama Veda* with all its sub-divisions (such as the *Mantras*, *Brâhmanas*, etc). (145)

The satisfaction, which the seven generations of his ancestors who feeds any such Brâhmana (on the occasion of a *S'râddha* ceremony) derive from the act; lasts for all eternity. (146)

The aforesaid Veda-knowing Brâhmanas (*S'rotriyas*) should be regarded as the worthiest recipients of *S'râddha* oblations, offered by a man to the manes or deities, the following are their substitutes whom the wise shall feed when such *S'rotriyas* would be unavailable. (147)

One's mother's father, mother's brother, sister's son, father-in-law, preceptor, daughter's son, son-in-law, and sons of mother's or father's sisters priest, and dis-

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* The text has *Phalabhâginah* * * * *Pretyachehacha*. Both MEDHATITHI and GOVINDARAJA explain it by "honorarium-duly given to a Veda-knowing Bráhmana accords spiritual benefit to the donor in the next, and fame and good name etc., in this world. KULLUKA explains that such a gift accords fame etc., to the donor in this world and salvation, etc., in the next, as described by *Yâjnavalkya*, and the recipient of the donation, by celebrating religious sacrifices therewith, acquires spiritual benefit and the fame of earning honest money in this world, as a sacrifice celebrated with ill-gotten gain fails to bear any fruits.

ciples should be fed on the occasion of a *S'ráddha* repast in the absence of (the ten aforesaid *S'rotriyas*). (148)

Fitness, erudition, etc. of Brâhmaṇas, to be fed on the occasion of a *Daiva S'ráddha* ceremony, must not be tested, which shall be carefully done in respect of those to be fed on the occasion of a *S'ráddha* offering to the manes. (142)

Those Brâhmaṇas, who are gold-stealers, degraded, sexless, or athiests must not be invited on the occasion of a *Sráddha*, offered to the manes, or to the deities, this is the dictum of Manu. (150)

Brahmachârins who wear clotted hairs,* or who are ignorant of the *Vedas*, Brâhmaṇas who are afflicted with skin diseases† or are gamblers, or officiate as priests at many men's sacrifices must not be fed on the occasion of a *S'ráddha* ceremony. (151)

Brâhmaṇas, who are professional physicians, or live by worshipping divine images, or are meat-sellers, or carry on any kind of trade, should be avoided on the occasion of a *S'ráddha*, offered to the manes, or to the deities. (152)

Servants of the king or of a village community, those afflicted with bad nail, black toothed ones, those who are hostile to their preceptors, and those (Brâhmaṇas) who have renounced their sacred fires and religious rites (enjoined to be performed in) the *Vedas* and *Smriti*, or live by usury. (153)

* The text has *Jatilam*, KULLUKA explains it as *Brahmachârins* who wear clotted hair or clearly shave their heads.

† The text has *Durbalam*, weak. KULLUKA explains it by Brâhmanas suffering from cutaneous affections.

Brâhmaṇas suffering from phthisis, those who rear cattle for livelihood, or marry before their elder brothers have been married, or have renounced the performance of the five (daily house-hold) sacrifices, or are inimically disposed towards the Brâhmaṇas, or suffer their younger brothers to marry before them, or are incumbents upon endowments (whether money or monasteries) made by others for the public weal. (154)

A Bráhmaṇa, who is a professional dancer, a *Yati* or a Brahmachárin whose vow of continency has been soiled by the contact of a woman, the (Brâhmaṇa) husband of a S'udra woman, one begotten on a re-married widow,* the son of a woman born before her marriage, and one who lives with a faithless wife. (155)

He who teaches the *Vedas* for money, as well as he who learns them from him, he who has got S'udra disciples or teaches S'udra students, a harsh tongued (Bráhmaṇa), and sons born in adultery during the life-time or after the death of their mother's husband. (156)

One who has wrongfully deserted his parents, or preceptor, as well as those who are associated either in *Vedaic* study or through marriage with those who have been degraded in life. (157)

One who is guilty of poisoning or of incendiarism, one who sells the Soma plant, one who partakes of the food of a man born in adultery,† a sea-faring

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* The text has *Punarbhava*. It may also mean the son of a woman born in adultery after the demise of her husband.

† The text has *Kundah*, a son born in adultery during the life-time of her mother's lawful husband. KULLUKA holds that the two kinds of incestuous offspring mentioned in the preceding couplet are here contemplated by the term *Kundah*, which includes both *Kundah* and *Golakah*.

Brâhmaṇa, a professional eulogist, an oilman, and a forger of documents; or a falsifier of weights. (158)

One who quarrels with his father,* a deceitful one,† a drunkard,‡ one afflicted with a (foul) sinful disease or under an imprecation, an arrogant (Brâhmaṇa), as well as the one who deals in any kind of sweet sap such as, (sugarcane juice, etc.) (159)

A (Brâhmaṇa) who constructs bows and arrows, one who marries a girl with an unmarried elder sister, one who injures his friends, one who lives by gambling with dice, and he who has learnt the *Vedas* from his son. (160)

One afflicted with epilepsy, scrofula, or leucoderma, or one who is wicked, insane, or blind, or speaks evil of the *Vedas*. (161)

A trainer of cows, horses, camels or elephants, a professional astrologer, a tamer of beasts and one teaches the science of war. (162)

One who obstructs a water course or diverts it in another channel, a professional mason or architect, one who plants trees, or goes on errands for money. (163)

A dog-player, one who lives by training falcons, a defiler of girls, one who kills animals, one who is in the service of a S'udra, and one who serves all classes of society as a priest. (164)

One who does not observe the rules of good conduct, a sexless (Brâhmaṇa), one who daily begs, or lives

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* The text has *Pitrà Vivàdamânâh*, KULLUKA explains it, one who quarrels with his father whether for arguing a point of *S'astra* or for any worldly object.

† Several editions read *Kekarah*, squint-eyed.

‡ *Madyapa i.e.*, one who drinks any form of intoxicating liquor other than *Surà* (wine).

by agriculture, one afflicted with elephantisis of the legs, and one condemned by honest men. (165)

A Brâhmana who rears sheep or buffalloes for a living, one who has married a girl previously wedded to another, and one who carries corpses for money, all these Brâhmaṇas should be studiously avoided on the occasion of a *S'râddha* ceremony. (166)

A good and erudite Brâhmaṇa must avoid all these (*i.e.*, the aforesaid) vile and condemnable Brâhmaṇas, who disgrace the row of eaters in a *S'râddha* repast. (107)

A Brâhmana, who has not studied the *Vedas*, is like unto a rush fire that is soon extinguished, to him oblations must not be offered, as no one casts fire-offerings in the ashes. (168)

The merit which the giver acquires in the other world by giving oblations unto Brâhmaṇas, unfit to be given access to a row of diners, in connection with a *S'râddha* offered to the manes, or to the deities, now hear me describe in detail. (169)

Whatever is eaten by Brâhmaṇas who are non-observant of the *Vaidic* or *S'âstric* vows, or by those who are guilty of the sin of *Parivetta*, or by Brâhmaṇas who are unfit to sit in the row of diners (*apankteyas*) in a *S'râddha* repast, is eaten by monsters. (170)

A younger brother, who marries or kindles the sacred fire before his elder (brother) has married or kindled such a fire, is called a *Parivettá*, the latter a *Parivitta*. (171)

A *Parivettá*, a *Parivitta*, the bride given away in such a marriage, the giver of the bride and the priest who officiates at the marriage ceremony, all these five, go to hell, (after death). (172)

He, who, otherwise than under an appointment of begetting a son on her, visits the widow of his deceased elder brother, out of passion, is called the husband of a deceased elder brother's widow. (173)

Sons begotten by a man on another's wife are called either *Kundas* or *Golakas*. The son of a woman, born in adultery, during the life time of her lawful husband, is called a *Kunda*, while a son begotten on a widow, after the demise of her husband, is called a *Golaka*. (174)

S'râddha oblations* offered to either of these two kinds of sons, (incestuously) begotten on another man's wife, destroy all the merits of their donors (both in this world and the next. (175)

If a Brâhmana, unfit to be invited to a *S'râddha* repast (*Apânkteya*),† sees a number of competent Brâhmanas eating their meal (in connection therewith.), the unfortunate giver of the repast is deprived of the merit of feeding that number of Brâhmanas, seen eating by the *Apânkteya* one. (176)

[In the event of the dinner being] thus looked at‡ by a completely blind *Apânkteya*, the giver of the repast is deprived of that much merit as is acquired by feeding ninety Brâhmaṇas; looked at by one, blind in the one eye, he is robbed of the merit which is acquired by

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* Any oblation whether offered to the manes, or to the deities on the occasion of a *S'râddha* ceremony.

† Such as Brahmanas, guilty of gold stealing etc.

‡ How can a blind man see? The meaning is that, if a blind, *Apânkteyà* intruder can reasonably infer from sounds, etc.., that the repast is going on. KULLUKA explains that a blind, *Apânkteya* onlooker, sitting at a place whence it is possible for one with eyes to writness the repast.

feeding sixty Brâhmanas; looked at by a leper (leucodermic Brâhmana) or by one afflicted with a sinful malady, he is robbed of the merit which is acquired by feeding a hundred or a thousand Brâhmanas. (177)

If a Brâhmana, who is the priest of S'udras, touches with his limbs any number of worthy Brâhmanas, eating a *S'râddha* repast in the same row with him, the giver of the repast is deprived of the merit of feeding the Brâhmanas so touched (by the priest of S'udras). (178)

Even a *Veda*-knowing Brâhmana, who has accepted, out of greed, any gift from a Brâhmana who serves as the priest of S'udras, shall meet his doom, like an unbaked clay-pot (immersed) in water. (179)

A gift made unto a (Brâhmana) seller of *Soma-plant* is like unto excreta,* a gift made unto a professional physician is like unto pus and blood. Destroyed is the gift which is made to a paid worshipper of a village deity (*Devala*), while that which is given to a usurer (Brâhmana) can not stand† before the deity. (180)

The gift made to a trader (Brâhmana) is of no benefit either here or hereafter. Like libations of clarified butter cast in the ashes is the gift made to a Brâhmana who is the son of a faithless widow, born after her husband's demise. (181)

Oblations offered to the manes and deities, if they are given to the aforesaid impious and condemnable Brâhmanas who are not fit to be invited to a *S'râddha*

* Can never be acceptable to the manes or deities—KULLUKA.

† The text has *Apratishtham'u* which literally means has no *locus standi*. KULLUKA explains it by" *Anâs'rayitayâ Nishphalam*, futile as it is not supported (countenanced) by the gods.

repast, are like unto blood, fat, flesh, marrow, bones etc,* this is what the wise men say. (182)

Hear me speak in detail of those foremost of Brâhmanas whose presence sanctifies a row (of diners) in a *S'ráddha* repast which has been sullied by the presence of an *Apânkteya* Brâhmana, (not fit to sit in the row). (183)

Those (Brâhmanas), who are foremost (*i.e.*, well read) in all the *Vedas* and *Vedangas*,† and whose ten ancestors‡ were well conversant with the *Vedas*, are called sanctifiers of the row *(Panktipávanas)* (184)

He who has taken the vow of reading the *Triná-chiketa*,§ or the three *Suparnas*,|| or has studied the six allied subjects of *Vedic* study, or sings the *Jyeshtha Sâman*, or keeps the five sacred fires, or is the offspring

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* KULLUKA says that in the opinion of the wise these oblations are transformed into many an abominable thing, such as raw fat, meat, etc. which their giver to the worthless Brahmanas is obliged to partake of in the next world; or he is necessitated to take birth in a family in which such impure things are eaten.

† The text has *Pravachaneshucha*. *Pravachanam* means any branch of knowledge which serves to illucidate the meaning of the *Vatdic* text. Yama includes *Nyàya* philosophy and the six allied branches of *Vaidic* study within the *Pravachanam* in as much as he extends the privilege of *Panktipavana* to a student of *Nyàya* philosophy or of any of the *Shadangas* (six sub-divisions) of *Vaidic* study. *Nyàyavichcha Shadangavit.*

‡ The text has *S'rotriyànvayhàjschá* which means descendants of (*S'rotriya*) *Veda*-knowing ancestors. The meaning adopted in the translation is based on an aphorism of *Usana*, *Chhandasà S'uddha Das'a Purusha*, ten generations of ancestors purified by *Vàidic* study.

§ The fore part of the Yajur Veda.

|| *Taittiriya Aranyakam* X. 48—50.

of a marriage celebrated in the Brahma form (is a sanctifier of the row. (185)

A knower of the *Vedas*, an expositor of *Vedic* doctrines, a religious student, a maker of many gifts, and a centenarian, snould be known as sanctifiers of the row. (186)

On the occasion of a *S'râddha*, at least three Brâhmanas possessing the aforesaid qualifications should be respectfully invited on the day of the ceremony, or on the previous day. (187)

A Brâhmaṇa, on being invited to a repast given in connexion with a *S'ráddha* offering to the manes, shall observe perfect continence and refrain from studying the *Vedas;* the celebrant of the *S'râddha* ceremony shall as well observe the same (rules of) conduct. (188)

The manes do invisibly enter the persons of Brâhmaṇas invited (on the occasion of a *S'râddha*), follow them like the air,* and sit by them when they are seated (189)

Even the foremost of Brâhmanas, who, having accepted an invitation (to a *S'râddha* repast), wilfully violates his pledge (to attend it), is sure to incur sin, and will be reborn as a hog in his next birth. (190)

He, who, having been invited to a *S'ráddha* repast,

* The text has *Vàyuvachchànugachchhati* follows like the air. KULLUKA explains "Vayu" by "*Pràna Vàyu*" vital airs, the whole meaning according to him being that, "Pitris (manes) enter the organisms of the Brahmana guests just as souls of men enter the seeds in their parents' bodies.

sexually knows a S'udra wife,* is associated with all the sin done by the giver of the repast.† (191)

The manes are wrathless, cleanly (in their habits), and magnanimous,‡ are prior to the gods, and have laid aside their arms. (192)

The source of their (manes') origin, those who constitute this region of the manes, and the mode of worshipping their Pitris (progenitors) now hear me describe in detail. (193)

The *Pitris* are the sons of Rishis, Marichi, etc., who are the sons of Manu, the son of Hiranyagarbha. (194)

Of these, Somasadas, the sons of Virat, are the manes of the Sâdhyas; and Agnishattas, the sons of Marichi, who are renowned in the three regions, are the manes of the deities. (195)

Barhishadas, the sons of Atri, are the manes of Daityas, Dânavas, Gandharvas, serpents, Râkshasas, Kinnaras and birds. (196)

Somapas (Soma-drinkers) are the manes of Bráhmaṇas, *Havirbhujas* (eaters of oblations) are those of Kshatriyas, *Ajyapas* (drinkers of clarified butter) are

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* The text has *Vrishali* which means a S'udra wife. Both MEDHATITHI and GOVINDARAJA hold that, intercourse even with his Brahmana wife by a man, invited to a *Sràddha* repast, is forbidden. They give the etymology of the term *Vrishali* as *Vrihasyante* chapalâyati Bhartáram, one who covets her husband and makes him restive," in short, an amorous wife." Perfect continence on the part of the guest on the occasion is what is contemplated by the text. For other meanings of "Vrishali" see *Apastambha.*

† The text has *Pratipadyati*, that is, all sin of the giver of the repast is transferred to the incontinent guest.

‡ The text has *Mahabhàgàh i. e.* possessed of the eight moral virtues of clemency, etc. *Kulluka*

the manes of Vais'yas, and *Sukâlinas* are the manes of S'udras. (197)

The sons of the celestial bard (Bhrigu) are called Somapas, the sons of Angira are called Havirbhujas, Ajyapas are the sons of Pulastya, and Sukâlinas are the sons of Vasishtha. (198)

Agnidagdhâs, Anagnidagdhâs (lit, not burnt in fire), *Kavyos, Barhishadas, Agnishattâs*, and *Saumyâs* should be known as the manes of Brâhmanas. (199)

Thus the principal ones among the manes have been described, infinite are their sons and grand-sons in this universe.* (200)

From the Rishis† have originated the *Pitris* (manes) and from the manes have sprung the races of demons and divinities, and from the deities have originated all things in the order of immobile, mobile, and so on. (201)

Water, reverentially offered to the manes in a silver vessel, or in a vessel plated with silver, gives them infinite satisfation. (202)

The performance of *Pitri S'râddhas* (*i e., S'râddhas* offered to the manes) is more specifically obligatory on the twice-born ones than the performance of *Daiva S'râddhas* (*i.e. S'râddha*-offerings made to the deities).

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* The Mârkandeya Purânam describes these sons and grandsons of the *Pitris* as the manes of lower animals such as the cow, the horse, etc.

† Celestial sages such as Marichi, etc. Hence even in *S'râddha* ceremonies of one's own father, grandfather, or great grandfather, the *Somapa* manes should be as well worshipped, in as much as they are the remote descendants of such soma-drinking *Pitris.*—*Kulluka.*

A *Daiva S'râddha* is held only as a prelude* to a *Pitri S'râddha* (ceremony). (203)

For the protection of a *Pitri S'ràddha* ceremony it should be preceded by a *Daiva S'râddha* offering.† A *S'râddha*, not protected in this manner, is destroyed by monsters. (204)

Hence the *Vis'vedevas* should be invoked at the outset, and formally bid adieu at the close, of a *Pitri S'râddha* ceremony, the manes should not be invoked or dismissed in a *S'râddha* before the invocation and dismissal of the *Vis'vedevas*. He perisheth with his progeny who invites the Brâhmaṇas or dismisses the Brâhmaṇa representatives of his manes in a *S'râddha* ceremony without first worshipping the *Vis'vedevas* (as directed above.)‡ (205)

Let him seek out a solitary and holy§ plot of land for the performance of a *S'râddha* (thereon) and plaster it with cow-dung; the ground must be (artificially) made to slope towards the south, if it is not so by nature. (206)

S'râddhas offered to the manes on river-banks, in solitary places, in recesses of forests,* etc., satisfy them to the greatest degree. (207)

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* A *Daiva S'ráddha* forms only a preliminary and auxiliary function of the *Pitri S'ràddha* ceremony.

† Invocation and offerings to the *Vishvadevas* (*i. e.*, all the deities).

‡ All rites done unto Brahmanas in connection with a *S'ráddha* offering to the manes must be preceded by similar rites being done unto the *Vis'vedevas—Devala*.

§ The text has *S'uchi*, sacred, KULLUKA explains it by free from bones and charcoals.

‖ The text has *Avakás'eshu choksheshu*, KULLUKA explains it by *Svabhávenas'uchayo'ranyàdiprades'ànteshu*, Recesses of naturally sacred places such as, forests etc.

There, after they have bathed and duly sipped water, the invited Bráhmaṇas shall be seated, each on a separate cushion, containing *Kusha* grass.* (208)

Thus having seated these commendable Bráhmaṇas on comfortable cushinons, they should be worshipped with the offerings of saffron, sandal paste, and garlands of sweet-smelling flowers, those who represent the deities being first worshipped, and after them the representatives of the manes. (209)

Then having offered the water of veneration (*Arghya*), containing sesame and *Kus'a* grass, he shall, with their permission, make fire offerings in the manner following. (210)

At the outset let him satisfy *Agni*, *Soma*, and *Yama* with libations of clarified butter, and, after that, offer oblations unto his manes. (211)

In the absence of the sacred fire,† let him (the celebrant) offer the oblations on the hands of the Bráhmaṇas. "Fire is the Bráhmaṇa," thus Bráhmaṇas, well-versed in the *Vedas*, have said. (212)

The foremost of the twice-born ones' (Bráhmaṇas), devoid of all irascible feelings, ever graciously disposed, the oldest born in the economy of the universe, and perpetually engaged to promote the weal of the world, have

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* On each of the cushions of Brahmanas who are the representatives of the Vis'vadevas shall be placed two blades of *kus'a grass* with their tips directed towards the east, on each of the cushions of the Brahmanas who represent the manes shall be placed a single blade of *kusa grass* with its top pointed towards the south—*Devala.*

† As is probable in the case of an unmarried religious student, duly initiated with the thread, who has finished his study and returned from the house of his preceptor, or of a widower.—*Kulluka.*

been described by the Rishis as the proper recipient deities of *S'râddha* offerings (oblations). (213)

All acts* in connection with the fire-offering must be done by the offerer, seated in, or looking towards, the south, with his right hand. He shall sprinkle water on the ground on which the oblation will be offered. (214)

Let him make three *Pindas* (oblations) out of the remnants of oblations cast in the fire; and facing the south, with his whole soul bent thereon, let him offer the same on the *Kus'a* blade, with the *Pitri Tirtha*† of his right hand. (215)

Then having offered the *Pindas* on the *Kus'a* blades conformably to the rules (of his own school of *Grihya* Regulation), let him rub his hand over the *Kus'a* roots for the satisfaction of his three generations of ancestors, starting with his great grand-father, in the ascending line, who are fond of such pasty scrapings of oblations.‡ (216)

Then having directed his face towards the north, he must sip water, and gently practise three *Prânâyâmas*, and make obeisance to the six seasons of the year and to the manes.§ (217)

The residue of water, contained in the water-vessels, shall be gently poured out near each of the *Pindas*

* Such as *Paryukshanam*, (silently sprinkling water over the fire without muttering any Mantra, etc.—*Kulluka*.

† Part of the hand between the fore-finger and the thumb, considered sacred to the manes.

‡ On the *kus'a* roots let him scrape the sticky paste (of oblation) from his hand—Vishnu.

§ Respectively running as "I make obeisance to spring" (*Vasantâya Namastubhyam*) and "obeisance to you, manes" (*Namo Vah Pitarah*)—*Kulluka*.

(oblations), and the *Pindas* shall be smelled in the order in which they have been offered. (218)

After that, let him take a small portion from each of the oblations offered to the fathers, etc., and give them first to the Bráhmaṇas, present, to eat. (219)

In the event of his father living, let him (the celebrant) offer *S'râddhas* to his three ancestors preceding his father,* or feed his own father instead of the Bráhmaṇa, who is usually appointed to represent him in the ceremony. (220)

But he whose father is dead, but whose grand-father is alive, let him offer a *S'râddha* first to his deceased father, and after that, to his departed great grand-father.† (221)

A living grand-father can eat the oblation himself instead of the Bráhmaṇa representing him (in connection with a *S'râddha* offered by his grandson), or the grandson may perform the ceremony in any way he likes with the permission of the grand-father. (222)

Then having given water and *Kus'a* grass in the hands of the Bráhmaṇas, let him offer the first pickings from the oblations thereon, by muttering the *Mantra*, oblation to the manes "(*Pitri Svadhá*)." (223)

There, carrying the plate of boiled rice with his hands, he, meditating on his departed ancestors, shall place it near the Bráhmaṇas for serving the boiled rice to them. (224)

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* Grandfather, great grandfather, great great grandfather.

A son is privileged to perform *S'ràddhas*, which are accessory to an expiatory rite (*Pràyas'chittam*) even in the life time of his father.

† Govindaraja, following Vishnu, explains it as, "He whose father and great-grand-father are dead, let him first offer a *Pinda* (*S'ràddha*) to his two ancestors, preceding his grand-father.

The boiled rice, contained in a plate which is not carried with the two hands, or is served out only with a single hand, is robbed by the malignant *Asuras* (demons). (225)

[Plates, containing] vegetable curries or soups, milk, curd, honey and clarified butter, must be carefully deposited on the ground before serving them to Bráhmaṇas out of the same. (226)

Articles of confectionary, sweet porridge,* edible roots, fruit, palatable preparations of meat, and aromatic cordials. (227)

These should be gradually brought near the Bráhmaṇas with undivided attention and served to them by commending the actual quantity served out at a time. (228)

One must not shed tears at the time of serving out the dishes (to the Bráhmaṇas), nor give vent to anger, nor speak falsehood, nor scatter the boiled rice, nor touch it with his feet. (229)

Tears shed by one, at the time of serving the boiled rice, augment the satisfaction of ghosts ; a fit of anger at the time leads to the pleasure of one's enemies, a falsehood spoken at the time, augments the satisfaction of dogs, boiled rice, trampled under feet, leads to the satisfaction of monsters, and scattering boiled rice, leads to the satisfaction of miscreants. (130)

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* The text has Bhakshyam, anything that is eaten by chewing, and Bhojyam, anything which is taken in the manner of a sweet porridge or thick barley gruel, etc, KULLUKA explains *Bhakshyam* by *Modakádi* (confection) etc. and *Bhojyam*, *Pàyasadi*, rice cooked with milk and sweetened with sugar, and such like preparations.

Articles of food, to which the Bráhmaṇas show a fondness at the time, must be unstintedly served out to them; a discourse on the supreme Self at the time leads to the satisfaction of the manes. (231)

During the *S'ráddha* repast *Vedas*, *Purâṇas*,* *Itihâsas* and *Khilas*† should be recited to the Bráhmaṇa guests, when they would be eating. (232)

In a cheerful frame of mind, he, (the giver of the repast), shall satisfy the Brâhmanas, feed them gently, and repeatedly ask them to partake more and more of the (proferred) dishes, etc,. by dilating on their excellence. (233)

Let him assiduously feed a religious student, related to the deceased (to whom the *S'ráddha* is offered) as a daughter's son, and honour him with the present of a blanket,‡ and scatter sesame on the ground of the *S'ràddha*. (234)

Three things are sacred in a *S'ràddha*, *viz.*, a daughter's son, a blanket and sesame; three things are commended in a *S'râddha* ceremony *viz.*, cleanliness (purity of mind and body), non-irascibility and absence of hurry. (235)

Let the Brahmanas silently eat all the cooked food, luke warm, in a *S'ráddha* repast. Repeatedly asked to pronounce on their excellence or otherwise, they must not open their mouths. (206)

As long as the food remains warm, as long as the

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* In his commentary on *Brihad A'ranyaka*, S'ankara describes *Purânas*, as works dealing with the creation of the universe.

† *Khilas*, KULLUKA explains it by *S'risuktas*, *S'iva Sankalpas*, etc.

‡ The text has *Kutapam*, KULLUKA explains it by "*Nepála kamvalam*," a blanket manufactured in the country of Nepala.

Brahmanas eat that in silence, as long as they do not remark on the excellence of the food, so long do the manes eat. (237)

What the Brâhmaṇas eat with their heads, covered, whatever do they eat with their faces towards the south, whatever do they eat with their shoes on, the monsters (and not the manes) eat all that. (238)

Let not a *Chandàla*, a hog, a cock, a dog, a woman in her menses, or a enuch see these Bráhmaṇas eating a (*S'ràddha* repast). (239)

Any thing looked at by (any of these creatures) in the course of a fire-offering, gift-making, repast, or a *S'ràddha* in honour of the manes or deities, produces contrary effect. (240)

A hog by his scent, a cock by flapping his wings, a dog by his sight, and a vile-caste man by his touch, destroys a *S'ràddha*. (241)

A lame or one-eyed man, or one who has a limb [illegible] less or excess, even if he chances to be a servant [illegible] the giver of the repast, must be removed from [illegible] place of the *S'râddha*. (242)

A householder or a mendicant Brâhmaṇa [illegible] happens to ask for a meal on [illegible] feed, according to his might, with [illegible] Brâhmaṇas, who are the eaters [illegible] past. (243)

All kinds of cooked curries and [illegible] blended together and mixed with water, [illegible] sited on *Kus'a* blades before the [illegible] maṇas. (244)

These leavings deposited on the Ku[illegible] (grass) [illegible] unfit to be cast in the fire; they form the portions of

spirits of deceased infants, and of faithless wives who had left their husband's familes in life.* (245)

The leavings of food cast on the ground in a *S'râddha* repast is laid down as belonging to the portion of artless and energetic servants of the house. (246)

S'ràddhas, which should be offered to the spirit of a newly deceased person till the performance of the *Sapindikaranam* rite, should be performed without offering oblations to the *Vishvedevas*; and only a single Brâhmaṇa, a single oblation, and a single blade of *Kus'a* grass are necessary for each of them.† (247)

After the performance of his *Sapindikaranam*, the sons of the deceased, whose funeral rites have been done according to the Regulation, shall offer oblations to his spirit on the day of his death‡ in the manner of a *Pârvana S'ràddha*.§ (248)

Having eaten a *S'râddha* repast, the foolish one, who gives the leavings of his plate to a *S'udra*, falls headlong into the hell of *Kâla S'utram* (thread of time). (249)

In the excreta of him, who has sexually known a woman within twenty four hours of eating a *S'râddha*

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* The text has *Tyâginâm*—KULLUKA explains it by *Gurvâdi-Tyâginâm* who have abandoned their husbands and superiors. We have adopted *Govindraja's* explanation in our translation.

† With only a single *Arghya* offering, devoid of oblations to the deities, invocation and fire-offerings, and with a single Kus'a blade should be performed such an *Ekoddishta S'râddha* (*i.e.*) a S'râddha offered to the spirit of a person who has recently departed this life—*Yâjnavalkya*.

‡ On the day marked by the same lunar phase in each month of the year.

§ *Pârvana S'râddha* is a S'râddha offered to the manes on the day of the full or new moon (*Parva*).

repast, shall his manes lie for a month from that date. (250)

Having asked the Brâhmanas, "have you well eaten?" or "have you been repleted?", he shall ask them to wash their mouths and hands, and after they have so washed, request them to take rest, saying "rest yourselves O, Brâhmanas." (251)

After rest, the Brâhmanas shall say, "*Svadhà Asi*" (let the manes be satisfied);* in all rites of *S'râddha* it is the highest benediction. (252)

After that, he shall ask the Brâhmanas in which way the residue of food (prepared on the occasion) to to be distributed. He shall give it to persons as they will direct him to do. (253)

In all *S'ràddhas* offered to one's father or mother, he shall enquire about the satisfaction of the Brâhmanas, by asking, "have you well eaten?"; in those offered to all the ancestors *(goshthi)* by asking, "have you well heard?" in those offered on auspicious occasion *(A'bhyudaika)* by asking, "is it well done?", and in those offered to the deities, by asking, "does it please?" (254)

An auspicious afternoon,† *Kus'a* grasses, plastering the house with solution of (fresh) cowdung, sesame seeds, unstinted gifts (to the Bráhmanas), purification‡ and cooking of the edibles, and acquisition

* The full meaning is that, let the manes be satisfied and let blessing accrue therefrom to the celebrant of the *S'ràddha* ceremony.

† Afternoon in cases of *S'ráddhas* offered on the day of the new moon. According to another *Smriti*, *S'ráddhas* to be offered on auspicious occasions (*Abhyudaiyaka*) should be done in the morning.

‡ The text has *Samskâra*, which means either purification of or cooking curries, boiled rice, confection etc.

of row-sanctifying (*Pankti-pâvanas)* Bráhmaṇas, these are the blessed auxiliaries of a *S'ráddha* ceremony. (255)

Kusa' grass, *Mantras,* morning, *Havishyànnam* and things, which have been enumerated as sacred before, are the blessed accessories to a *S'ráddha* offered to the deities. (256)

Food grains used by *Munís* (divine contemplators),* milk, *Soma*-juice, raw meat† and non-alkaline salts‡ are called natural oblations. (257)

Having dismissed the Bráhmanas, let him, pure, silent and self-controlled, longingly cast his look towards the south, and pray the manes as follows : (258)

May the number of gift-makers, O ye manes, increase in our family, may our progeny and wisdom in the Vedas grow from more to more, may veneration towards the Vedas never depart from our family, and may we have many things fit to be gifted away. (259)

Having thus performed the *S'ràddha* and at the close of the prayer, the oblations (*Piṇdas*) should be caused to be eaten by a cow, or by a Bráhmana, or by a goat, or they should be cast in the water or fire. (260)

Several authorities advise to offer the *Pindas* to the manes after the Bráhmanas have been fed; others advise to give the oblations to the birds to eat, others advise to cast them in the fire or water. (261)

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* S'ankara in his commentary on the *Brihad Aranyaka Upanishad* defines "*Muni*" as *manandt Muni*, from minding the supreme Self he is called *Muni*. The text has *Munyannâni* that is the kind of food grains which is eaten by hermits in ths forest, such as *Nivára* etc.

† Flesh of an animal which is not forbidden to be eaten, such as venison, hare's flesh, or goat's flesh, which may be offered to the manes as oblations.

‡ Such as Rocksalt, sea salt, etc.

The second oblation* (*Pinda*) should be given to a faithful and lawfully married wife, eager to worship the manes and desirous of conceiving a male child.* (262)

[Thereby] she will give birth to a long-lived, intelligent, well-renowned, opulent, and virtuous son, spiritually disposed, (who, in his turn), will be the father of a large family. (263)

Thus having washed his hands and sipped water, he shall, with the greatest attention, feed his father's cognates, and after that, the relations on his mother's side. (264)

Let not the leavings be removed till the Bráhmaṇas have departed from their seats; and after that, let him make the household offerings, this is the Regulation. (265)

Now I shall describe the kinds of oblations, which, being duly offered to the manes, give them satisfaction which lasts for a long time, or for all eternity. (266)

Sesame, barley grains, Vrihi grains, kidney beans, water, fruits, and edible roots, duly offered to the manes, keep them satisfied for one month. (267)

Pâthina fish (keeps them satisfied) for two months; venison, for three months; mutton, for four months; and flesh (of clean) birds, for five months; (268)

Goat's flesh, for six months; flesh of a spotted deer, for seven months; the flesh of an *Ena* deer, for eight months; and the flesh of a *Ruru* deer, for nine months. (269)

Flesh of the buffalo or rhinoceros satisfies the manes

* The text has *Madhyamah Pindah* (*i e.*) the oblation offered by her husband to his deceased grandfather, and duly consecrated with the *Grihya mantras.*

for ten months; the flesh of a hare or tortoise, for eleven months; (270)

Preparations of cow-milk, and *Pâyasa* for one full year; the flesh of a white, old goat, for twelve years. (271)

The satisfaction, which they derive (from) *Kâla-s'âka* (a kind of vegetables), large scaled fishes, flesh of the rhinoceros or of red goat, honey, and food grains lasts for all eternity. (272)

Anything mixed with honey, which is offered to them on the thirteenth day of the fortnight, marked by the asterism *Maghâ*,* leads to their satisfaction for eternal time. (273)

"May he be born in our family, who will offer us *Pâyasa* offerings, mixed with honey and clarified butter, on the day of the thirteenth phase of the moon, marked by the asterism *Maghâ*, or under the auspices of *Kunjara-chchhâyâ*.† (274)

Anything, which is reverentially offered to the manes, gives them infinite and eternal satisfaction in the next world. (275)

The days of the fortnight, from the tenth day to the day of the new moon, excepting the day of the fourteenth day of the moon's wane, are auspicious for the performance of *S'râddhas*. (276)

* The *Trayodashi* (the thirteenth day of the moon's wane) is specifically mentioned, the thirteenth day of the moon's wane in the month of Bhâdra should be considered as meant—as Sankha opines.

† When the sun is in the asterism *Hastà* in the month o *A'shvin*, the thirteenth day of the lunar wane in the month of *Mukhya Bhàdra* in connection therewith, marked by the asterism *Maghà*, is called *Kunjara-Chchhàyà*, see Vishnu. Ch. LXXVIII—52, 53.

S'râddhas, offered under the auspices of even numbered asterisms (such as, the second, fourth lunar mansions), or of the even numbered phases of the moon, grant the fruition of all desires; while those, offered under the auspices of odd numbered asterisms, or lunar phases, grant a family of opulent and erudite sons. (277)

As the dark fortnight is more auspicious than the light one for the purposes of *S'râddha* offerings to the manes, so evening is better than forenoon for that end. (278)

With the holy thread placed on his right shoulder, and the *Kus'a* grass in his hand, let him assiduously perform all rites in connection with a *S'râddha* to the manes with the help of the *Pitri-tirtha* of his right hand. (279)

Let him not offer a *S'râddha* offering in the night; night is the time for monsters, nor they should be offered at either meeting of the day and night, nor just at sunrise. (280)

In the event of his inability to offer *S'râddhas*, each month, let him in this manner offer three *S'râddhas* in Summer, Rains, and fore-winter (*Hemanta*). (281)

The fire offering to be made in a *S'râddha* must not be made in any other fire than that in which *Vedic* and *Smirta* rites are performed; a Brâhmaṇa keeper of the sacred fire must not offer a *S'râddha* on any other day in the dark fortnight except on the day of the new moon. (282)

The foremost of Brâhmaṇas obtains the same merit by offering libations of water to the manes after his bath, as is acquired by instituting the *Pitri-yajnas* (*i.e.*, *S'râddhas*, *lit.* sacrifices offered to the manes.) (283)

The Rishis call the (heirarchy of) fathers as *Vasus*, the (heirarchy of) grand-fathers as *Rudras*, and the (heirarchy of) great grand-fathers as A'dityas (284)

Every day, eat the residue of cooked food left after first feeding the Brâhmaṇas (Vishvasa); eat, every day, ambrosia. The first is called *Vishvasa*, the second is the residue of food left after performing a sacrifice therewith. (285)

Even the eternal S'ruti has aknowledged the divinity of the manes. Thus I have told you all about the mode of performing the five daily sacrifices, and all rites in connection therewith. Now hear me describe the means by which the twice-born ones shall earn their livelihood. (286)

CHAPTER IV.

A TWICE-BORN one shall reside for the first quarter of his life* in the residence of his preceptor, and the second quarter (thereof) in his own house as a married man. (1)

A Brâhmaṇa, other than in the time of distress, shall earn his livelihood and maintain his family by a means, which does not clash, or clash very little, with other men's interests.† (2)

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* The text has *Chaturthamâyusho Bhagam*, a quarter part of the duration of life, *i. e.* twenty five years, since according to the *S'ruti*, a hundred years is the ordained space of human existence. *S'atâvurvai Purushah*.

† In short by teaching, by celebrating sacrifices on behalf of their celebrants, and by receiving gifts from the pure and the holy, etc., *Yâjanâdhyâpana-Vis'uddha-prati grahâdibhih*—*Kulluka*.

He must earn money, enough for his merest existence, by works which do not disgrace the social order he belongs to, and which do not entail much physical labour or hardship. (3)

Let him live by *Ritam* and *Amritam*, or by *Mritam* or *Pramitam*, or by *Satyânritam*, but never by the avocation of a dog.* (4)

Picking up grains of paddy from the stubbly fields (*uncha vritti*), or collecting the ears of paddy constitutes what is called *Ritam*.

Anything obtained without solicitation is called *Amritam* (lit, nectar); to live by begging is called *Mritam* (death), and to live by agriculture is called *Pramritam*. (5)

Trade is called *Satyânritam*, and it is good that a man should live by trade. Service is called the vocation of a dog, hence it should be shunned. (6)

Either be a *Kus'ala-dhânyaka*† or a *Kumbhi-dhânyaka*,‡ or store up enough to support the family for three days, or only enough for the morrow. (7)

Of these four kinds of Brâhmana house-holders (*kus'aladhânyaka* etc), each succeeding one is more meritorious than the one immediately preceding it (in the list), inasmuch as on account of the comparatively greater poverty of their resources they are compelled to practise self-abnegation (lit, self control) by which they are enabled to conquer the whole world. (8)

* The text has *S'va-vrittyâ* by the avocation of a dog, *i.e.*, by accepting service.

† One who has got food grains stored in his house, enough for three years' consumption of his family.

‡ One who has stored up food grain enough for a year's consumption of the family.

A householder (with a large family) may earn a living by six acts,* one (with a smaller family than the former) by three acts,† one (with a small family) by two acts,‡ and one with a very small family by teaching alone. (9)

A Brâhmana, living by *S'ila* or *Uncha* means of livelihood, should only be devoted to the keeping of the fire, and do the sacrifices which are enjoined to be performed at the end of a *Parva* or *Ayana.* (10)

For a livelihood, let him (Brâhmana) not take to any (vile) means, (usually) adopted by ordinary men,§ let him maintain himself by a profession which is honest, artless, holy and worthy of a Brâhmaṇa. (11)

Resting in contentment, a seeker of happiness must restrain himself from pursuing more and more wealth. Happiness is rooted in contentment, misery is based on discontent. (12)

Following any of the aforesaid professions, a *Snâtaka* Brâhmana should observe the following rules of conduct and vows, which impart fame and longevity in this life and lead to heaven (after death.) (13)

By unremittingly discharging his duties alone, as ordained in the Vedas, to the best of his ability, one comes by the most elevated status. (14)

* Such as *Ritam,* obtaining without solicitation, begging, agriculture, trade and money-lending.

† Priesthood, teaching, and gift taking.

‡ Teaching and officiating as priests at sacrifices celebrated by others.

§ The text has *Na Loka Vrittam,* KULLUKA explains it as " not by falsehood, deceit, sycophancy; self advertisement, and imitation of the dress and manners of one's master as is usually done by common men.

He shall not earn money by acts which enthral the senses of man, nor by means forbidden by the Vedas: In the event of his possessing money, or in want, one must not endeavour to earn money from any source, without discrimination.* (15)

Let him not wilfully addict himself to any object of sense-gratification; in case of extreme attachment he must counteract it by means of his will-force. (16)

Acquisition (of wealth, etc), hostile to his *Vediac* studies, must be avoided; if he can study his Vedas, each day, by any how supporting his family, that is his success in life. (17)

His dress, speech and his discernment (feelings) must be in conformity with his birth, wealth, age and *Vediac* knowledge. (18)

He shall peruse, each day, *S'ástras* whose perusal serves to improve the intellect, as well as those which treats on the art of money-making.† Likewise, he shall study the *Nigamas* which illucidate the (true) import of the Vedas.‡ (19)

A man acquires proficiency in the *S'ástras* he reads, each day; and illuminated with their light, his general knowledge increases. (20)

Let him not omit performing the *Rishi-yajna*, *Deva-Yajna*, *Bhuta-Yajna* and *Pitri-Yajna*§ according to the best of his might. (21)

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* "*Prasangena*" is the term that occurs in the text, KULLUKA examplifies it by "dance and music" (*Nrityágitádiná*).

† DhanyÂni, the science of money making, such as the works of *Ushanas* and *Brihaspati*.

‡ The Upanishads, etc.

§ *Rishi-yajna*, *i. e.* study of the *Vedas*, *Deva-yajna*, *i. e.* five offerings to the deities, *Bhuta-yajna* oblations to animals, *Nri-yajna*, *i. e*, hospitalities to men; and *Pitri-yajna*, *S'ráddha* offerings to the manes.

Some there are, who, though conversant with the mode of performing both external and internal *yajnas*,* perform these five kinds of *yajnas*, by withdrawing the five senses from their respective objects of gratification. (22)

Several wise householders, knowing that immortal is the fruit of performing sacrifices with speech and vital airs, constantly cast offerings of speech in the vital airs, and those of vital airs in the speech.† (23)

Several other Brâhmaṇas, possessed of the knowledge of Brahma, constantly perform these five sacrifices by means of their knowledge of Brahma; with their sight of wisdom (*Upanishad*), they behold that knowledge is the primary end of all (religious) acts. (24)

Let five offerings in connection with the *Agnihotra* sacrifices be offered in the fore-part of the day or night, or in the first or last part of the day, or in the first or last part of the night. At the close of the dark fort-night he shall perform the *Darsha* sacrifice, and at the close of the light fort-night the one known as *Paurnamâsa*. (25)

A Brâhmaṇa must celebrate the *(Agrayana)* sacrifice on the harvesting of the new crops,‡ the

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* *Vâhva Abhyantara yajnas, Vâhya yajnas* are religious rites or ceremonials, while *Abhyantara yajnas* consist in practising *yoga* with its accessories.

† Mutter the Mantra, "I cast the offering of speech in the fire of vitality, while not speaking; and the one running as, "I cast the offering of life in speech" at the time of speaking.

‡ The text has *S'asyânte*, which literally means after the stock of the previous year's food grains has run out. KULLUKA, grounding his statement on the aphorism of the *Sutra-Kâra, Sàradi Vavânnàm*, the harvest-sacrifice in *S'rat* (October-November), asserts that the sacrifice must be performed

(*Châturmâsya*) sacrifice at the close of a season,* the animal sacrifice at the beginning of a *Ayana*,† and the *Soma-yajnas* at the close of the year.‡ (26)

A Brâhmana, with the sacred fire, wishing a long life, shall not partake of newly harvested food grain, or cooked meat without first performing the *Navânnam* (new food grain) and animal sacrifices.§ (27)

The fire consumes the vitality of the gluttonous Brâhmana (with the sacred fire), if he partakes of the newly harvested food grains and meat without first offering them as oblations to the fire. 28)

Let not an *Atithi* (guest), unpropitiated with a cushion, bed, food, water, fruit or edible roots to the best of his might, reside in his (Brâhmanas) house. (29)

Let him not welcome with speech even (guests) who go contrary to the *Vedas*, or live by professions other than those peculiar to his order, or are cat-natured|| or dispute the doctrines of the *Vedas* by

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after the harvest of the new grains has been gleaned, no matter whether the stock of the previous year's food grains has been exhausted or not, as otherwise a rich householder, with several years' provisions in his store, will be discharged from the obligation of of celebrating this sacrifice.

* A *Rituh* (season), according to KULLUKA, consists of four months, a year is divided into three seasons, a fact which shows that, this celebrated commentator of the Manu Samhita was a resident of northern India.

† *Ayana* means the period when the sun is either in the northern, or in the southern solstice.

‡ The text has *Samànte,* (lit, at the close of the year) *i.e.*, in spring, inasmuch as the Vediac year which used to be computed with the first day the lunar month in Chaitra, was considered complete with winter.

§ Soma Yajnas such as, Agnishtoma etc.,

|| The text has *Vaiddla Vrittikàn* and *Vaka Vratins i.e.* men who are deceitful as cats, or carry cloaks of religion.

false logic, or have no faith in the *Vedas*, or are crane-natured.* (30)

Let him honour the house-holders, who have performed the rites of ceremonial ablutions at the completion of the *Vedic* study, or at the close of a vow, or both, with oblations offered to the gods and manes, and avoid those who are otherwise qualified.† (31)

A householder shall give cooked food to *Brahmachárins* etc.,‡ who do not cook their meals; and after keeping enough food for his relations and dependents, he shall distribute the residue among the birds and beasts. (32)

A *Snátaka* householder, famished with hunger, shall ask money of the king, or of his pupils and disciples, but of no other men. This is the conclusion. (33)

A *Snátaka* Bráhmana must on no account suffer himself to be overwhelmed with hunger;§ and possessing money, he must not wear a torn or dirty cloth. (34)

* Cf Vishnu. Chapter LXXXII. Aphorisms 5 and 7.

† Let him invite them on the occasion of a *S'ràddha*, offered to the gods or manes.

‡ MEDHATITHI and GOVINDARAJA, on the basis of the couplet, *Bhikshàncha Bhikshave dadyàt Vidhibat Brahmachàrine*, etc., say that, *Bhikshus*, *Paribrájakas*, *Brahmachàrins*, etc., have been provided for in the above quoted couplet, and hold that this stanza contemplates the giving of cooked food to mendicants of other pursuasions, or to those who denounce the authority of the *Vedas* (*Páshandins*).

‡ Even water should be given to trees and plants, each day, by a Brahmana householder.

§ The text has *Na Sidet Snàtaka Vipra.* KULLUKA explains that a fully educated Snàtaka enjoys the privilege of receiving gifts from proper persons, so he need not beg any thing of the king, as he has many other substantial means of keeping the wolf from the door without depending upon the bounty of the state.

With his hair and beards cleanly clipped and his finger nails decently paired, he, pure in body and spirit, self-controlled and clad in a white garment, shall study the *Vedas*, and be mindful of his own benefit.* (35)

Let him carry a bamboo stick in his hand, an ewer, full of water, his *Veda*, and the holy thread, and wear a pair of beautiful, golden ear-rings. (36)

He must not gaze on the rising or setting sun, nor look at the sun in the mid sky, nor during an eclipse, nor at his reflected image in the water. (37)

He must not leap over the tether of a calf, nor run while it is raining, nor look at his image in the water. This is the injunction (of the Sâstra). (38)

A heap of earth, a cow, a divine edifice, a Brâhmana, clarified butter, honey, a crossing of roads, and large forest trees, these he shall circumambulate (from right to left.) (39)

Even extremely heated, he must not visit his wife during the three forbidden days of her periods, nor share the same bed with her. (40)

Intellect, vigour, strength, eye-sight, and vitality of a man, who goes unto a woman in her menses, are impaired. (41)

Of him, who avoids a woman in her menses, the intellect, vigour, strength, eye-sight and vitality are improved. (42)

Let him not eat in the company of his wife, nor see her eating, nor while she is yawning or sneezing, or sitting (*en dishabille*) at ease. (43)

* The text has *A'tmahiteshucha*, KULLUKA explains it by "taking special care of his own health with the help of suitable medicines, if necessary, and by avoiding unwholesome and indigestable food."

Nor while she is applying collyrium along her eye-lids, or anointing her uncovered person with oil; nor while she is giving birth to a child, his wife should be looked at by the foremost of Brâhmaṇas, seeking vigour. (44)

Wearing a single cloth, he must not eat his meal, nor bathe stript of all clothes. He must not pass urine on the road, or in a pasture-ground, or on the ashes. (45)

Nor in a ploughed field or in the water, nor in a cremation ground, nor on the mountain, nor in a dilapidated temple, and never on an ant hill. (46)

Not in a hole dwelt by an animal, neither when walking, nor staying, nor having arrived at a river bank, nor on the summit of a mountain. (47)

Facing the wind, fire, a Brahmana, the sun, the water, or a cow, let him never evacuate urine or excreta. (48)

Covering the earth with wood, clods of earth, leaves, or weeds, with covered head and body, silent, and having washed his mouth, let him evacuate urine and excreta. (49)

In the day he shall evacuate stool and urine with his face turned towards the north, looking towards the south he must do it in the night; at either juncture of the day and night he must do it as in the day. (50)

In the night, in the event of the stars, etc., being enveloped by the cloud, in times of peril to life, let a Brahman evacuate stool and urine, facing any quarter of the heaven he pleases. (51)

Facing the wind, the fire, the sun, or the moon, or looking at a cow, or a Brâhmana, he, who evacuates stool or urine, is robbed of his intellect. (52)

Let him not cast any unholy thing in the fire, nor warm his feet over it. Let him not blow a fire with his mouth, nor look at his naked wife (53)

Let him not keep a fire underneath his bedstead, nor leap over a fire. He must not place a fire at his foot, nor do any thing that imperils life. (54)

At either meeting of the day and night, let him not eat any thing, or lie down, or walk (*i.e.*, go any where). He must not dig lines in the ground, nor himself remove the garland of flowers he has worn. (55)

In the water he must not evacuate stool or urine, nor cast sputa, poison, blood, or any thing smeared with any excreted organic matter. (56)

He must not sleep alone in a solitary chamber, nor rouse up a superior from his sleep. Let him not speak with a woman in her flow, nor go to a religious ceremony without invitation. (57)

He must keep his right arm free, and uncovered by his upper sheet of apparel, in the chamber of the sacred fire, in a pasture ground, in the company of the Brâhmaṇas, at the time of reading the *Vedas*, and at the time of eating his (meal). (58)

He must not restrain a cow from drinking water or suckling her calf, if he sees her in the act; nor shall he report it to any body. An intelligent person, who has beheld a rainbow in the sky, must not show it to others. (59)

Let him not long reside in an impious village, nor in one infected with any disease. He must not go alone on a long journey, nor stay long on a mountain summit. (60)

Let him not reside in a S'udra kingdom, nor in one teeming with an ungodly population. He must not

live in a country abounding in revilers of the *Vedas*, nor in that which is infested by vile-caste men. (61)

He must not eat any thing whose oleaginous essence has been taken out,* nor over-load his stomach† with food; and let him not eat any thing too early in the morning or evening, nor take any thing in the night, if he has been over-repleted in the day. (62)

Let him not make any futile attempt,‡ nor drink water with the united palms of his hands; he must not eat any thing by placing it on his thighs, nor be needlessly inquisitive about any matter. (63)

He must not sing a tune, or dance a measure, or play on a musical instrument, prohibited in the science of music); he must not vauntingly stroke the muscles of his upper arms, nor gnash his teeth, nor bray like an ass out of an exuberance of emotional feeling. (64)

He shall never wash his feet in a vessel of white brass, he must not eat in a cracked plate, nor in a vessel, repugnant to his sensibility. (65)

A holy thread, an ewer, a coth, a garland of flowers, an ornament, and shoes, previously used by another, he must not wear. (66)

He must not ride on a wild (unbroken), hungry, diseased, beast of conveyance, nor on one with pierced hoofs and mutilated tails, or broken horns (67)

He shall travel by (horses or elephants) that are

* Such as Pinyâka, mustard cake, etc.,—*Kulluka.*

† Fill half of the stomach with food, its quarter part with water, and leave a quarter part of its cavity free for the circulation of air.—*Vishunpuranam.*

‡ The text has *Na kurvita Vrithâ Cheshtâm*, *i.e.* he must not spend his physical energy to do an act which does not bring him any good either immediate or prospective.

fastgoing, quiet, handsome and good coloured animals, possessed of auspicious features, sparing the mace or the whip as much as possible. (68)

The heat of the autum sun,* the smoke of a cremation ground, a cracked or fissured seat, he must avoid; he must not tear his hair or finger nails, nor cut his finger nails with his teeth. (69)

He must not wantonly grind clay or clods of earth with his hands, nor cut weeds with his finger nails; let him not attempt a futile act, nor do any thing which may create troubles in the future † (70)

He, who (wantonly) grinds earth (with his fingers), or cuts his finger nails (with his teeth), as well as a malicious calumniator, and one, who neglects his pearsonal cleanliness, soon meet destruction. (71)

He must not lay any wager (as regards matters of *S'ástras* or concerns of life), nor go out wearing a garland of flowers round his neck;‡ in every way it is condemnable to ride on a bullock. (72)

Let him not enter a (walled) village or a house by any other entrance than the front door (or gate); he shall avoid from a distance the roots of trees in the night.§ (73)

* The text has *Válátapah*, some commentators explain it by "ray of the morning sun." It really means the heat of the sun when it remains in the sign of *Kanyà* (Virgo).

† This stanza is not a mere repetition of stanza 63, there *Cheshtà* means physical exertion; the present stanza contemplates all mental acts, such as planning, willing etc, for the performance of an act which does not confer any benefit on its doer.

‡ He must keep it concealed under his upper sheet of garment, when going out. *Kulluko*.

§ He must not think of lying or taking shelter under a tree in the night.

He must not play a game with dice, nor carry in his hand the shoes he wears; let him not gradually eat a morsel of food he has taken in his hand, nor by placing the plate (of food) on a cushion (74)

He must not eat any preparation of sesame, or any thing, containing sesame, after sunset; let him not lie down entirely naked in the bed, nor go any where without washing his mouth after eating. (75)

He must eat in wet feet, but he must not lie down in wet feet; he, who eats in wet feet, acquires longevity. (76)

Let him not go to a place, which is not easily accessible and which is beyond sight; he must not look at the excreta, nor swim across a river with his arms. (77)

A person, wishing to live a long life, must not stand on the ashes, on skeletal bones, on bits of broken, baked earthen vessels, on heaps of cotton seeds, nor on husks of paddy. (78)

For a moment even, let him not associate with the degraded, with *Chandâlas*, with *Pukkas'as*,* with the illiterate, with the purse-proud, and with low caste men (*Antyavasâyins*). (79)

He must not give any worldly advice, or the leaving of his food,† or the residue of the fire-offering to a S'udra; let him not give religious instructions to a S'udra, not grant him (S'udra) sanction to practise a vow. (80)

The Brâhmaṇa, who gives religious instructions to a S'udra, or advises him to practise a religous vow, is

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* A son of a S'udra woman bya Brahmana is called a *Nishâda*. The son which a *Nishâda* begets on a Sudra woman is called a *Pukkas'a*, and the son begotten by a *Chandâla* on a *Nishâda* wife is called an *Antyavasayin*.

† He can give the leaving of his food to his S'udra servant.

drowned with that S'udra in the hell of *Asamvritam* (unrestrained darkness). (81)

Let him not scratch his head with his united hands, nor touch it without washing his mouth, after eating, nor bathe without immersing his head in the water. (82)

He, must not strike any one on the head, nor pull him by his hair; after bathing, head-anointed, let him not touch oil with any other part of his body. (83)

He must not accept the gift of a king, who is not the son of a Kshatriya, nor of him who lives by selling meat,* nor of an oil-presser,† nor of a wine-seller,‡ nor of him who lives upon the income of prostitution. (84)

An oil-presser is ten times as vile as a butcher (meat-seller), a wine seller is ten times as vile as an oil-presser, an enjoyer of the earnings of a prostitute is ten times as vile as a wine-seller, and a non-Kshatriya king is ten times as vile as the enjoyer of a prostitute's earnings. (85)

A non-Kshatriya king is like unto a butcher, who keeps ten thousand slaughter-houses going; and hence, to accept the gift of such a king is a deadly sin. (86)

He, who accepts the gift of a greedy king, who does not rule in conformity with the Regulation, goes to the twenty one hells in succession, known as, (87)

Tâmisram (hell of darkness), *Andha-tâmisram* (hell of sable darkness), *Mahâ-rauravam* (the great howling hell), *Kàla-sutram* (the hell of the thread of time) and *Mahâ-narakam* (the great hell). (88)

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* The text has *Saunika* which means a butcher, from *Sunâ*, a place of slaughter.

† *Chakram*—an oil-press.

‡ The text has *Dhvajin*, *Dhavja* means a pennon, a wine-seller is called *Dhvajin*, because in ancient India a pennon is used to be hung down on the door-way of each wine-shop.

The *Sanjivanam* (animating hell), *Mahâvichi* (hell of great billows), *Tapanam* (burning hell), *Samprata-panam* (extremely heating hell), *Sanghâtam* (the crushing hell). *Sakâkolam* (hell with crows and owls) *Kudmalam*, *Putimrittikam* (hell of foul-smelling soil). (89)

Loha S'anku (hell of iron tongs), *Rijisham* (frying), *Panthâ*, *Shâlmali*, *Nadi*, *Asipatravanam* (sword-leafed forest) and *Lohadârakam* (iron-breaking). (90)

Erudite, Brâhma-knowing Brâhmaṇas, aware of these things, do not accept gifts from (such) a king, for their good in the next world. (91)

He must leave his bed at the *Brâhma Muhurta** (forty-eight minutes before the sun-rise), meditate on piety and worldly interests, ponder over the form of physical labour by which they can be secured, and ascertain the true import of the *Vedas*.† (92)

Having left his bed and attended to the calls of nature, he, well washed, and pure in spirit, shall, with undivided attention, mutter the morning *Gâyatri* and the *Gâyatris*, which are connected with the other *Sandhyâ* rites as well. (93)

* GOVINDARAJA interprets the term *Bràhma Muhurtta* to mean the latter end of the last watch of the night.

† The injunction, ordaining the contemplation of the real import of the Vedas at that time, is for the fact that, intellect becomes fresh and clear in the morning, which leads to a clear conception of the divinity which hedges round our daily duties in life. All our acts are subordinated to the will of the providence, we live in God and live for God only, and all our works are His works. This is the true import of the teachings of the Vedas, and there can be no better moment for thinking of this divine nature of our mission in life than the cool and calm hours of the morning, thus to begin life, each day, with the thought and conviction of divine help and contact.

The Rishis were long-lived because they used to devote greater lengths of time to their rites of daily *Sandhyâ* (prayer), and for this they obtained fame, progeny, celebrity, and the energy of *Brahma*. (94)

Having performed the rite of *Upâkarma** on the day of the full moon in the month of *S'râvana* or *Bhâdra*, he shall devotedly read the *Vedas* for four months and a half. (95)

After that period, under the auspices of the asterism *Pushyâ* (in the month of *Pausha*), he shall, out-side the boundary of his village, do the rite in connection with the completion of his *Vedic* study, or do it on the forenoon of the first day of the light fortnight in the month of *Mâgha*.† (96)

Having duly performed the rite of bidding adieu to the *Vedas*‡ at the out-skirt of his village, he shall refrain from studying the *Vedas* for that day and night, or for that day and night and the next day only *(Pakshini)*. (97)

After that, let him study the *Vedas* during the whole of the light fortnight, and the allied branches of study (*Vedângas* such as Grammar, Prosody, Astronomy, etc.,) during the entire dark fortnight. (98)

He must not indistinctly read the *Vedas*, nor read them near a S'udra; tired with reading the *Vedas* in the last watch of the night, let him not sleep again. (99)

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* The rite of *Upàkarma* consists in making a fire-offering for the worship and glorification of the *Acháryaya*, preceptor)

† Those who have performed the *Upàkarma* on the full moon day of Bhàdra must do this rite in the first day of the light fortnight in Màgha.

‡ Fire offerings made after finishing the study of the *Vedas* for four months and a half.

In the aforesaid manner, a Brâhmana shall devotedly read the metrical *Mantra* portion of the *Vedâs;* and in the absence of distressing circumstances, he shall devotedly read their *Mantra* and Brâhmaṇa portions as well. (100)

Both the reading student and the teaching preceptor must not read the *Vedas* under the following circumstances of non-study (*Anadhyâyam*). (101)

In the rainy season, when the wind is heard roaring in the night, or when the wind is seen raising clouds of dust in the day, (as they are the circumstances, which the learned, acquainted with rule of *Vediac* study, say as occasioning the non-study (of the *Vedas*). (102)

When it rains with thunder and lightning, and when showers of meteors fall from the skies, are the circumstances, said to occasion the accidental non-study of the *Vedas* (from that time to the next day). This is what Manu has ordained. (103)

If these phenomena (thunder, lightning, etc.,) occur at the time of kindling the *Homa* fire in the evening during the rainy season, they should not be regarded as occasions of non-study, but in other seasons of the year the appearance of clouds at the time of kindling the *Homa*-fire will occasion non-study. (104)

Earth-quakes, with rumbling sounds in the earth, and eclipses of the sun and moon, even if they happen in their proper seasons, should be regarded as occasioning periods of non-study. (105)

If lightning and claps of thunder happen to be seen and heard at the time of kindling the *Homa*-fire, the period of non-study will last till the extinction of the

luminary,* while it shall extend for the whole day and night, if it happens to rain after the occurrence of either of the aforesaid phenomena. (106)

For extremely pious men, thestudy of the *Vedas* in a crowded village, or in places, always full of foul smell, is prohibited.† (107)

In a village from which a dead body has not been removed, by the side of an extremely impious person,‡ in a crowded place, or in a place where the crying sound is heard, the *Vedas* shall never be studied. (108)

In the water, at mid-night,§ at the time of evacuating stool and urine, in unwashed mouth after eating, and after having eaten a S'râddha repast, let him not contemplate (the *Vedas*) in his mind. (109)

An erudite Brâhmaṇa, on accepting an invitation to an *Ekoddishta* S'râddha repast, must not read the *Vedas* for three days (from the date of such acceptance); (similarly), he must not read them for three days on the birth of a king's son, or on the occasion of a solar or lunar eclipse. (110)

So long as the scent or residue of safforn-pastes etc., with which his body has been smeared on the occasion

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* Till the sun sets, if it happens in the day, and till the stars disappear in heaven, if it happens in the night.

† The text has *Dharma-naipunya-Kâminah*, KULLUKA explains it by *Dharmâtis'ayârthinah*, those who seek the highest form of virtue.

‡ The text has *Vrishala*, KULLUKA explains it by *Adhârmikah*, impious person, and not a S'udra.

§ The text has *Madhyarâtre*, KULLUKA explains it by *Muhurta-chatushtaya*, 192 minutes in the midnight, and he is supported by *Gâutama*, "*Nis'âyâm Chaturmuhurta*, for 192 minutes in the mid-night. GOVINDARAJA explains it by *Dviprahara*, at the second *Prahara* of the night, a Prahara being equal to three hours.

of an *Ekoddishta* S'râddha, remains on his person, an erudite Brâhmaṇa must not read the *Vedas.* (111)

Lying, or sitting on his haunches, or with his thighs uncovered, after eating cooked flesh, or boiled rice (food) soiled by a birth or death-uncleanness, he must not read the *Vedas.* (112)

In a forest, on hearing the sound of flying arrows,* at either juncture of the day and night, and on the day of the new or full moon, as well as on the eighth and fourteenth days of the fortnight, and on the occasions of *Ashtakâs*, he must not read the *Vedas.* (113)

The day of the new moon destroys the preceptor, the fourteenth day of the fortnight kills the disciple (student), *Ashtaka's* and the day of the full moon lead to the loss of their (*Vedas*) memory ; hence, these days should be avoided in reading the *Vedas.* (114)

In dust storms, on the appearance of a meteoric light on the horizon, when the jackals howl, and dogs bark, or the asses bray, and camels scream, as well as in a company, let not a Brâhmaṇa read the *Vedas.* (115)

Let him not read (the *Vedas*) at a cremation ground, at the outskirt of a village, in a pasture ground, wearing the dress he had on when he visited his wife, and on accepting a *S'râddha* gift. (116)

Having accepted a S'râddha gift, whether animate (such as a cow, etc.,) or inanimate, he must not read the

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* The text has *Vâna S'avde*, several commentators explain *Vâna*, which ordinarily means an arrow, by *Vinâ Visesha*, a kind harp or lyre, the whole meaning according to them being on hearing the notes of a harp.

Vedas, inasmuch as the hands of a Brâhmaṇa are said to be like unto his mouth.* (117)

A terror of thieves and blazes breaking out in the village, as well as all abnormal phenomena of nature must be understood as occasioning periods of nonstudy (of the *Vedas*). (118)

The period of non-study lasts for three nights at the close of the rite of *Upâkarma* or *Utsarga* ;† that in connection with‡ an *Asṭakâ* or the completion of a season of the year is one day and night. (119)

Let him not read (the *Vedas* on horse-back, nor while riding on an elephant, or sitting on the bough of a tree, nor while riding an ass or a camel or going in a boat or a vehicle, nor standing on a barren, waterless ground. (120)

Nor while wrangling or fighting, nor near a troop of soldiers, nor in a battle-field, nor immediately after eating,§ nor while suffering from indigestion, nor after vomiting, nor after a sour rising. (121)

Nor without taking permission of a guest (*Atithi*) in the house, nor while the winds are violently blowing, nor after bleeding from any part of the body, nor after a cut from a weapon. (122)

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* The text has *Pànyàsvah*, lit, hand-mouthed, the meaning is that acceptance of a gift by a Brahmana with his hand is like unto his eating the same.

† For *Utsarga* and *Upàkarma*, see Note. under V. 90 of this chapter.

‡ *Ashtakás*.—The eighth days of the moon's wane during the three months commencing with the day of the full moon in the month of Agrahàyana.

§ *Cf. Vasishthà, Yàvadárdrapàniriti*," as long as the (washed) hands remain wet after a meal.

He must not read the *Rik*, and *Yajush* (*Vedas*) as long as the chants of the *Sama Veda* will remain audible, nor any other *Veda*, after completing the reading of one *Veda* with its (allied) *A'ranyakam*. (123)

The gods are the presiding deities of the *Rig-Veda*, men are those of the *Yajush*,* and the manes are those of the *Sâma Veda*; hence, unholy are the chants of the *Sâma Veda*.† (124)

Knowing these (tutelary gods), the erudite ones first mutter the *Pranava*, the *Vyahriti* and the *Gâyatri*, the essence of all the *Vedas*, and read the *Vedas* after that. (125)

A cow, etc.,‡ a toad, a cat, a dog, a snake, a mungoose or a mouse, happening to pass between (the preceptor and his disciple) at the time of teaching the *Vedas*, the period of non-study shall be deemed as extending for one day and night. (126)

The impurity of the place of *Vedaic* study,§ and personal uncleanness of the reader, these two are the permanent causes of nons-tudy; let a Bráhmana carefully avoid these two occasions of non-study. (127)

A *Snátaka* Bráhmana must shun the bed of his wife on the day of the full or new moon, as well as on the

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* Religious rites and sacrifices to be performed by men and the mode of performing them form the main thesis of the *Yujurveda*.

† The *Bhagavad Gitá*, on the other hand, gives the highest precedence to the *Sáman* among the four *Vedas*.

Cf Vedánám Sámavedosmi, I (supreme deity) am the *Sama Veda* among the *Vedas*.

‡ The text has *Pas'u*, which literally means a beast, KULLUKA explains it by *Gavádi*, hoarned cattle, etc.

§ Such as defilement of the floor of the study with leaving of food, etc.,

eighth or fourteenth days of the moon's wane or increase, even if his wife be in her menstrual period* at the time. (128)

He must not bathe after eating, nor while ill,† nor at midnight‡ nor with a large number of clothes on,§ nor in an unknown tank or reservoir of water. (129)

Let him not wilfully leap over the shadow of his king or preceptor, nor that of a divine image, nor that of a cow, nor that of a *Snātaka*, nor that of an initiator, nor that of a brown cow, nor that of an initiated person. (130

He must not long tarry at a cross road at midday or midnight, nor after eating meat in a Sráddha repast, nor at either meeting of the day or night. (131)

Let him not wilfully touch with his feet used cosmatic pastes,|| bathing water, excreted matter, blood, mucous, sputa and vomited matter (lying on the ground). (132)

Let him not associate with (*i.e.*, serve) his enemies, with the friends of his enemies, with impious men, with thieves and other men's wives. (133)

Nothing so shortens the life of a man in this world as the act of (clandestinely) visiting another's wife. (134)

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* Twelve days from the fourth day of her period.

† An institutor of a religious ceremony, happening to fall ill and hence incapable of bathing, must bathe without immersing his head in water and by rubbing his body with a wet towel. *Javala.*

‡ Not forbidden in the case of touching a *Chandala*, or a low-caste man.

§ Except those forms of ceremorial ablutions which are made for the fruition of any specific desire, like those performed under the auspices of a lunar eclipse,. etc.

|| The text has *Udvartanam*, KULLUKA explains it as *Abhyanga* [illegible] *pishtakam*. pasted tumeric, Emblic myrobalans [illegible] with oil, [illegible] body [illegible] rubbed for removing

A man, however prosperous in life, must not insult a Kshatriya, a profoundly erudite Brâhmaṇa, or a serpent, (thinking him to be too weak to retaliate); likewise one must not humiliate the weak and the defenceless. (135)

These three, insulted by a man, verily consume him (like fire); hence, the intelligent one must not insult them under any circumstances whatsoever.* (136)

Let him not disparage himself on account of his past failures or misfortunes; let him pursue fortune even to the last day of his life and never think her beyond his reach. (137)

He must speak truth, and truths that are pleasant; he must not speak an unpleasant truth nor a pleasant lie. This is the eternal virtue.† (138)

Even in cases of ungentle dealings he must say "that's good,"‡ "that's good," or he shall say "good" to all; he must not engage in a futile quarrel, nor create a barren enmity, with any person. (139

In the early dawn or evening, or at midday, he must not go anywhere, nor with a man of unknown character and parentage, nor with a low born miscreant.§ 140)

Persons possessing limbs in less or excess, old men,

* The text has *Buddhimana* KULLUKA explains it by *Kalyána Buddhi* which may mean one graciousiy disposed, or seeking his own good.

† The text has *Na manyet Durlabham.* He must not think that it is too late or impossible for him to acquire a fortune.

‡ The text has "*Bhadram*" *Bhadram iti Bruyat Bhadram itvera.* KULLUKA says that the first "Bhadram (good) means instances of ungentle behaviour, or unfair treatment

§ The text has *Vrishala*, KULLUKA explains it by "S'udra," we however find no reason to interpret it in any other sense than that in which it has been used in Stanza 108 of this chapter.

illiterate persons, those devoid of personal beauty and worldly possessions, and men of low birth, he must not taunt for their (unfortunate) deformities or privations (141)

Without washing his mouth, after eating, he must not touch a Bráhmana, a cow or fire with his hand. Impure, when in health, he must not gaze upon the luminaries (*i. e.* stars etc.,) in the heaven. (142)

Happening to touch a cow, etc., while he is in an impure conditon, he must sip water and touch the external orifices of his organs (such as the nose, ears, etc.) and his umbilicus with water. (143)

Not otherwise ill or indisposed, he must not wantonly finger the external ducts of his organs (such as the nostrils, etc.,) nor handle the private hairs of his body. All these should be avoided. (144)

Always he must be of aupicious conduct;* pure in body and spirit and self-controlled, let him unremittingly mutter the sacred *Mantras* and make the fire-offerings. (145)

Calamities† befall not those who constantly be of auspicious conduct, nourish a clean spirit in a clean body, constantly mutter the sacred *Mantras*,'and do the fire-offerings. (146)

Let him diligently study the *Vedas*,‡ whenever he finds an opportunity; that is the highest duty of a

* The text has *Mangalàchâra* KULLUKA explains it by *Gorachanádi dhàranam*,. According to him, putting of totems of pasted *Gorochana* (gall stones of oxes) on the forehead, etc. is also included within *Mangalâchâra*.

† *Vinipâta*, KULLUKA explains it by physical disturbances (such as earthquakes, disease, or breavements.

‡ The text has *Vedam* KULEUKA explains it by "the *Vyàhritis Pranava*,, *etc.*

Brâhmaṇa, all other being his minor or accessory duties. (147)

Constant study of the *Vedas*, cleanlinessof the body and mind, contemplation, austerities (*Tapas*) and compassion towards all creatures are what bring to a man the remembrances of his past existences (*Játi-smara.* (148)

Remembrances of his past births make him apathetic to the world and its concerns, and lead him to attain the Supreme *Brahma*; and by existing in this supreme self (*Brahmâ*)* he enjoys infinite and eternal happiness (beatitudes). (149)

On the day of the full or new moon, he must make the fire-offerings known as the *Sáavitri*or *S'ánti-Homas*, and worship the manes with *Sráddha*-offerings on the days of *Ashtakás* and *Anvashtakas.* (150)

The stool and urine should be voided at a distance from the fire chamber; at a distance from the fire chamber should be cast the washings of feet, leavings of food, and the semen. (151)

Voiding stool, performance of toilet, bathing, cleaning the teeth, applying colyrrium along the eye-lids and worshipping the deities must be performed before sun-rise at the close of the night. (152)

On the day of the *Parva* (such as the day of the

* *Brahmâbhyâsena* is the term that occurs in the text. KULLUKA explains *Brahma* by "*Veda*". This is however another instance of the attempt to further *Veda* at any costs and even in cases where the terms admit of another kind of interpretation. Even, men like S'ankara, Râmânuja, Savara Svami, and Kumarila an not free from the fault of advocating their respective cults even at the cost of distorting the true meaning of the text. we, however, find no reason to alter our dicision as regards the true meaning of the stanza.

full or new moon), he must go to pay respect to a divine image, to a protecting king, and to his parents and superiors. (153)

He must welcome the elders (on their arrival to his house), give them cushions to sit upon with his own hands, sit before them with the palms of his hands meekly united together, and follow them when they shall go out. (154)

Unremittingly he must observe the rules of good conduct, commended in the *Vedas* and *Smritis* as proper to the social order he belongs to, as the fountain source of all virtues. (155)

Through (observing) good conduct one acquires a long life, through conduct one acquires a desirable progeny ; through good conduct one acquires a decay-less wealth, and good conduct kills all the inauspicious (bodily) traits of a person.* (156)

A man of misconduct is condemned in the world, suffers perpetual misery, is afflicted with disease, and dies a premature death. (157)

Even devoid of all auspicious traits, a man of good conduct, believing (in God) and envying no one, is enabled to live for a hundred years. (158)

Works, which make one dependent on others, he must studiously avoid ; works, which are entirely under his own control, he must diligently pursue. (159)

Liberty (in all respects) is happiness and dependence, (in all matter) is misery. These know to be the general definions of happiness and misery. (160)

A work, by doing which the inner man is satisfied, do by all means, avoid the contrary. (161)

N.B.—For Sakákolam (crows and owls) read Sakákolam (hell of ravens.)—p. 146.

An *Achâryaya*, an expounder of the *Vedas*, one's own parents or superiors, Brâhmaṇas, cows, and *Tapasvins* (asceties) one must not any wise hurt or injure.*(162)

Let him avoid atheism, reviling the gods and the *Vedas*, arrogance, vanity, anger, and harshness. (163)

Let him not raise a club to any body, nor strike any body with a club, excepting his son and disciple for the purposes of discipline. (164).

With a desire to kill, it a twice born one raises a club to a Brâhmana, he shall live for a century in the hell of extreme darkness (*Andha Tâmisram*). (165)

For wilfully striking a Brâhmana, out of anger, even with a weed, the striker shall be reborn for twenty one existences in vile wombs. 166)

He, who draws blood out the body of a non-fighting Brâhmana, suffers extreme misery for that piece of his folly in the next world. (167)

For as many number of years the assaulter is eaten by dogs and jackals in the hell as the number of particles of dust on the ground which are soaked by the (spilt) blood of the Brâhmaṇa. (168)

Hence the erudite one shall not raise his stick to a Brâhmaṇa, nor strike him (even with a weed, nor draw blood from his person (by assulting). (169)

An impious man, he whose wealth is ill-gotten, he who is constantly envious of others, any of these men can not enjoy happiness in this world. (170)

Seeing the reverses of the dishonest and the ungodly, let him not, in moments of scarcity or monetary wants, turn his thoughts to dishonest gain. (171)

Like seeds sown in the earth, iniquities do not take fruit, the same day; but fully evolved out in

course of time, they cut the root (*i. e.* completely destroy) their perpetrators. (172)

The iniquities of a sinner will bear fruit in his sons' or grand-sons even if they fail to be fruitful in his own self. They can never be fruitless. (173)

By iniquity (dishonesty) a man may thrive, may see many a good in life, may conquer his enemies, but ultimately iniquity is sure to completely overwhelm and destroy him. (174)

Let him, with his tongue, arm, and belly properly controlled, constantly devote himself to truth, piety good conduct and purity, and govern his disciples according to the rules of the *S'âstra.* (175)

Let him avoid money, and desires which are bereft of virtue, let him not practise a virtue by practising which he incurs the enmity of others, or which brings him trouble in the future. (176)

He must avoid all fickleness of hands, feet, eyes, and speech, do what is straight and honest, and never think of doing any hostility to any body. (177)

In virtues of conflicting authority, let him take to the path adopted by his fathers and grand-fathers ; by adopting that path, he will not incur enmity of any man. (178)

He must not quarrel with his priests, *Rittvigs* (*i.e.*, celebrants of sacrifices on his behalf), preceptors and maternal uncles, *Atithi* guests, dependants, servants, infants, old men, sick folks, physicians, cognates, marriage-relations and relations. (179)

Nor with his parents, sisters, daughters-in-law, sons' wives, and brothers, and slaves. (180)

By avoiding quarrels with these, a house-holder may

be exonerated of all sin; by conquering these, a householder can conquer all these worlds. (181)

A (propitiated) preceptor leades him to (*lit.* is the master of) the region of *Brahma*, a satisfied father leads him to the region of *Prajápati*; a well-pleased *Atithi* guest leads him to the region of Indra, and a satisfied *Rittvik* leads him to the region of gods. (182)

His well-pleased daughters (and daughters-in-law) lead him to the region of the *Apsarasas*, his friends lead him to the region of the *Vis'vedevas*, his brothers-in-law lead him to the region of *Varuna* and the influences of his mother and maternal uncles are upon the earth. (183)

Satisfied old men, infants, weaklings, and sick folks lead him to the region of the firmament, he shall respect his eldest brother as his own father, and consider his wife and children as parts and parcels of his own self. (184)

He shall look upon his slaves as his own shadow and his daughter as the respectacle of highest affection; worried by them, he must patiently bear with such a worry. (185)

Even capable of accepting a gift, he must give up all attachment to gift-taking; gift-taking speedily extinguishes the energy of the supreme self which is in a Bráhmaṇa. (186)

Ignorant of the regulations of the *Sástra* as regards the taking of gift articles, a (Bráhmaṇa), over whelmed with hunger, must not take a gift. (187)

Gifts of gold, horses, lands, cows, food grains, clothes and sesame seeds, made to an ignorant Bráhmaṇa, are consumed, like a wood cast in the fire. (188)

The life-duration of an ignorant Brâhmaṇa suffers, if he accepts a gift of gold or food grains; by accepting the gift of a land or a cow he suffers in health; for accepting the gift of a horse he is deprived of his sight, for accepting the gift of a cloth his skin suffers, for accepting the gift of clarified butter his energy, and for accepting sesame, his progeny are consumed. (189)

A Brâhmaṇa, who is devoid of all ascetic virtues, is unread in the *Vedas* and very fond of gift-taking, if he takes a gift, is drowned with its donor, like a stone raft with its rider. (190)

Hence, let an erudite (Brâhmaṇa) be afraid of accepting a gift from all and sundry; even by taking a small gift, a Brâhmaṇa is drowned like a cow in the mire. (191)

A virtuous man must not make even an insignificant gift to a Brâhmaṇa, who is cat-natured (selfish), or carries a cloak of religion (*Vakavrata*,) or is not read in the *Vedas*. (192)

By giving a well-gotten wealth to any of these three kinds of Brâhmaṇas, both the donor and the receiver of the gift come to grief in the next world. (193)

Like a man, attempting to cross (a river) with the aid of a stone raft, both the ignorant donor and acceptor of a gift are drowned. (194)

He who, though extremely covetous of wealth, carries a cloak of religion, is deceitful (lit, dissimulating), arrogant, and envious, and can not bear the praise of others, and hence tries to snub down all men, is called cat-natured (*Vidâla-vrataka*). *i. e.*, He is like unto a cat, who assumes meekness only to decoy his prey out

of his safe-hold and then pounces upon it with all the native fury of his soul.) (195)

With eyes cast down, to conceal his ferocious purpose, he, who to gain his own ends, roams about in deceit and falsehood, like a crane, is called *Vaka-vrati* (crane-natured.) (196)

Those Brâhmaṇas, who are cat-natured or crane-natured, fall into the hell of extreme darkness through the effects of their (treacherous deeds). (197)

After committing a crime, let him not practise the expiatory penance in the pretext of practising a virtue, for the purpose of duping females and S'udras. (198)

A vow or a penance practised in the way of a pretext goes to the monsters; those Bráhmaṇas, (who are cat-natured or crane-natured), are condemned by the *Brahma-Vâdins.* (199

A person, who tries to earn a livelihood by falsely wearing the badges or marks of an order he does not belong to, robs all the sin of that order, and is reborn in the womb of beasts. (200)

Let him not bathe in another's tank (not endowed for the public use); by so bathing, he is partly associated with the sin of its owner. (201)

He must not use without its owner's permission a vehicle, a bed, a cushion, a well, or a tank, belonging to another; by so doing, he becomes associated with a quarter part of its owner's sin. (202)

Let him always bathe in rivers, in natural reservoirs of water, such as tanks, ponds, Gartas (lakes less than eight miles in length) and fountains. (203)

Let him constantly practise self-control and not vows only; he, who practises vows only, but no self-control, meets his fall. (204)

Let not a Bráhmaṇa eat anything in a religious sacrifice wherein fire offerings have been performed by a Bráhmaṇa, ignorant of the *Vedas*, or who serves as a village priest, or by a woman or eunuch. (205)

A religious sacrifice in which such persons perform the fire-offerings tends to destroy the prosperity of the Bráhmaṇas, and is not liked by the gods; hence, it should be avoided. (206)

Let him not eat the food offered by an insane, angry, or diseased person, nor that containing hair and flies, nor that which has been wilfully touched by one with his feet. (207

Nor the food looked at by a fœticide, nor that touched by a woman in her menses or biked at by a bird, nor that touched by a dog. (208)

Nor that smelled by a cow, nor that which has been offered to the hungry and the indigent by proclamation, nor that of a monastery, nor that offered by a courtesan, nor that condemned by the wise. (209)

Nor that of a gold-stealer, nor that of one who lives by singing, nor that of a *Takshana*, nor that of an usurer, nor of one initiated in a sacrifice (without performing the *Agni Somiya yajna*), nor, that of a miser, nor of a chained prisoner. (210)

Nor that of an accursed person, nor that of a eunuch, nor that of a corrupt woman, nor that of an arrogant person, nor the food, containing sweet, that has acquired an acid taste, nor that which is stale or has been prepared over night, nor that which is the leaving of a S'udra's food. (211)

Nor that of a physician, nor that of a hunter, nor that of a cruel person, nor that of one who eats leaving, nor that of one engaged in dreadful acts, nor

that of a newly parturient woman, nor of those Bráhmaṇas who continue eating, after a diner in their row has finished eating and washed his mouth (*Parjachánta*). (212)

Nor what has been slightingly offered, nor the flesh which has not been formally offered to the deities, nor the food of an unprotected woman, nor of an enemy, nor that of a city, nor that of the degraded, nor that which has been sneezed over. (213)

Nor that of a scandal-monger, nor that of one who bears false witness, nor that of one who sells the merits of religious sacrifices for money, nor that of a professional actor, nor that of a tailor, nor that of an ungrateful person. (214)

Nor that of a black smith, nor that of a *Nishâda*, nor that of a stage-manager, nor that of a gold smith, nor that of one who manufactures bamboo articles, nor that of one who sells weapons. (215)

Nor that of a keeper of dogs, nor that of a wine-seller, nor that of a dyer of clothes, nor that of a washerman, nor that of a cruel person, nor that of one whose wife's paramour lives disguisedly in his house. (216)

Nor that of one who connives at the misconduct of his wife, nor that of an extremely oxorious person, nor that of one who is affected by a death uncleanness, nor that which fails to give satisfaction. (217)

Food, given by a king, robs its (partaker) of his spirit and energy, that given by a S'udra robs the *Brâhma* energy (of its partaker); food given by a gold smith impairs the vitality, and that offered by a cobbler (leather-seller). destroys the good name (of their partakers). (218)

The food of an artisan kills the progeny, that of a dyer kills strength ; the food of a hotel, or of a courtesan leads to the fall of its partaker from the heaven (he has acquired by his acts). (219)

The food, given by a physician, is like unto pus ; the food given by a corrupt woman is like unto semen, the food given by a usurer is like unto excreta, and the food given by a weapon-seller is like unto mucous. (220)

The food, offered by those whose food is unfit to be taken as mentioned above, should be deemed as respectively like unto their skin, hair and skeletal bones. This is what the learned have said. (221)

Having unwillingly partaken of the food of any of these persons, one must fast for three nights. Having knowingly eaten (food of any of these), he must practise a *Chändräyanam* penance. The same is the penance for eating excreta. (222)

An erudite Bráhmâna must not eat the cooked food of a S'udra, devoid of *S'raddhas*; but he may take his uncooked food, enough to last him for a single night. (223)

One is a Veda-knowing miser ; and another, a usurer, though charitable ; deciding about these two persons, the gods came to the conclusion that the food of these two is equally (defiling). (224)

But Brahmá came unto the gods and said, "do not consider the food of these two, virtually possessed of contrary virtues, as of like nature ; the food of the charitable usurer is purified by kindness, but the food, offered by a miserly Veda-knowing Bráhmana, is offered with reluctance, and, hence it is defiled. (225)

Let him with proper feelings unremittingly do

the *Ishta* and *Purta* works.* These works, done with the honest money, bear decayless fruits.† (226)

On obtaining a fit recipient of gift, let him do the *Ishta* and *Purta* works with the greatest self-complacence and to the best of his means. (227)

Let him practise small gift-makings without any feeling of anger or vexation; by them he shall some day obtain a gift-taker who will be able to succour him in every way. (228)

A giver of water enjoys (lit acquires) satisfaction, a food-giver enjoys decayless felicity; a giver of sesame seeds obtains a desirable progeny, and a giver of lamps (lights) obtains a commendable sight.‡ (229)

A gifter of land acquires a landed property, a gold gifter obtains gold; A gifter of houses obtains splended buildings, a giver of silver is blessed with personal beauty. (230)

A giver of clothes attain to the region of the moon-god, a giver of horses ascends to the region of *As'vis*; a giver of bullocks enjoys prosperity, a cow-giver goes to the region of the sun. (231)

A giver of a bed or cushion obtains (a good and handsome) wife; a giver of refuge acquires an unbounded wealth; a giver of paddy enjoys eternal felicity, and a giver of the *Vedas* attains the supreme *Brahma*. (232)

Of all gifts, whether they be of water, cowl, cloth, sesame, gold or clarified butter, a gift of the *Vedas* stands preminently the most meritorious. (233)

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* Religious sacrifices.

† Endowment of wells, tanks of water, gardens, etc., for the public weal are called *Purta Kâryayas.*

‡ The text has *Dipadas'chakshuruttamam*, which may also mean that a gifter of lights is blessed with a supersensous vision in his next existence.

A gift, which one makes out of a certain motive* in this life, shall be returned to him in his next life, honoured with the fulfilment of that motive. (234)

He, who, being duly honoured, makes the gift, as well as he, who, being duly honoured, accepts the gift, both of them go to heaven; if otherwise, they go to hell. (235)

He must not wonder at, nor be proud of the powers (he has acquired by dint of *Yoga* and austerities, nor speak untruth on celebrating a religious sacrifice; even highly oppressed by him, let him not speak ill of a Bráhmaṇa, nor brag of the gifts he has made. (236)

One's sacrifice is decayed by falsehood; (one's merit of) *Yoga* and penitential austerities, by his wonder (at the success, achieved). Duration of life is shortend by calumniating a Brâhmaṇa; and one's merit of gift-making, by (his) vaunting of it. (237)

Little by little let him store up virtues, as white ants build up an ant-hill, for his benefit in the next world, without creating hardship on any creature. (238)

In the next world, neither his wife [and children, nor his parents and relations will be of any avail; it is virtue alone that stands by him (in the next world). (229)

Alone a creature comes into being, alone does he meet his death; alone he enjoys the merits of his good deeds, and the consequence of his misdeeds does he suffer alone. (240)

Leaving behind him his dead body, like a log of wood, or a clod of earth, on the ground, his friends and

* The text has *Yena Yena tu bhávena (i e.,* out of that, that motive). KULLUKA explains it by the motive out of which a gift is made in this life, either for the enjoyment of celestial bliss, or self-emancipation, etc.

relations go away turning their backs on it; it is virtue alone that follows him (in the darkness of death). (241)

Hence, inorder to have virtue as his ally, let him little by little store up virtue; with the help of virtue a man sails across the shoreless darkness. (242)

The effulgent, ethereal body of a man of dominant virtue, who has extinguished his sin by practising penitential austerities, Virtue herself will swiftly carry up to the other world, after death. (243)

For the elevation of his own family, let him create relationships with nobler families, and avoid those that are mean and humble. (244)

By creating relationships with families that are progressively nobler and nobler and by avoiding connections with low ones, a Bráhmaṇa obtains elevation; by doing the contrary, he becomes (degraded as) a S'udra. (245)

A thorough worker (in the line of good deeds), mild, self-controlled, and bereft of envy, he who does not associate with the miscreants, conquers by his gifts and and self-control. (246)

Fuel, water, edible roots, offered without solicitation, as well as honey and refuge (protection), may be accepted from all.* (247)

Gifts, offered without solicitation, and to which no previous reference has been in any way made, may be received even from the miscreants, this is what Brahmá has acknowledged. (248)

His manes do not eat his oblations, nor the fire convey his oblations to the deities, who insult (refuse) to accept) these gifts. (249)

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* Excepting 'corrupt women, eunuchs, etc., as laid down by Yájnavalkya.—*Kulluka.*

Gifts of beds, houses, *Kus'a* grass, scents, water, flowers, gems, milk-curd, fried rice, fish, milk, flesh, and *s'akas*, these, if offered without solicitation, must not be refused. (250)

For supporting his parents, preceptors, guests, servants, wife, and family, as well as for the purposes of worshipping the deities, he can accept gifts from any person whatsoever, but not for anywise benefiting his own self. (251)

On the death of one's parents, or in the event of his living separate from them, even when they are alive, he must always accept gifts from honest persons for his subsistence. (252)

Among S'udras, a Bráhmaṇa may partake of the cooked rice of one who cultivates his fields, or of one who is an ancient friend of his family,* or of one who keeps his cows, or of his slave or barber, as well as of him who has surrendered himself to his protection. (253)

Let him give out to a proper person his true nature, the kind of work he intends doing, and the extent of service he is capable of rendering him. (254)

He, who gives himself out to honest persons as something different from what he really is, is called the worst of miscreants; truly he is a thief, inasmuch as he dissimulates his real self. (255)

All things are inherent in the meanings of (spoken) words, all things are founded on speech, all things emanate from speech (words); he, who speaks falsehood, is said to be a universal thief (stealer of all things.) (256)

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* The text has *Kulamitram*, *i.e.*, the descendant of a S'udra family living in amity with that of his own from a long time.

Having duly discharged the debts to the great sages, to the manes and deities, and entrusted all things to his son, let him live unattached (indifferent) to all things of the world. (257)

Seated in a solitary place, let him always ponder over the good of his Self; by contemplating in a solitary place, he will obtain the supreme bliss. (258)

Thus the eternal duties of a Brâhmaṇa house-holder, as well as the duties of the order of *Snataka*, which augment the quality of *Sattva* in men, have been formulated. (259)

A *Veda*-Knowing Brahmana, who maintains himself by means, laid down in the *S'astra*, is absolved of all sin and is glorified in the region of *Brahma*. (260)

CHAPTER V.

THUS having heard the duties of a *Snátaka** as duly promulgated before, the Rishis asked the fire-origined Bhrigu as follows, (1)

Bráhmanas who are well read in the *Vedas* and thus duly discharge the duties of their order, how can Death assail them, O lord, (before the appointed time)? (2)

He, the true-sould Bhrigu, the son of Manu, said to the great sages, hear for what fault doth Death destroy the Bráhmaṇas? (3)

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* *Snátaka.*—A Bráhmana, who after the completion of the vow of a religious student, has performed the ceremonial ablution.

† The text has *Anala-prabhavam*, *i e.*, the fire-origined one. Cf. *S'ruti.*—His first seed, which lay effulgent, was transformed into the primival sun (Aditya), and its residue took embodiment in Bhrigu.

Through non-study of the *Vedas*, through non-observance of the rules of conduct, through idleness, and through partaking of unwholesome food, Death destroys the Bráhmanas. (4)

The garlic, turnip, onion, and mush-room are the three (vegetables), unfit to be eaten by Bráhmaṇas, (inas much as) they are originated from impurities (unclean things.* (5)

Hard, red (gummy) exudations of trees, exudations (obtained by making) incisions in trees,† the *Shelu* (fruit) and the milk of a newly parturient cow† should be carefully avoided. (6)

Krisaras,‡ *Samyávas*§ and cakes, not offered to the deities, unconsecrated meat, and offerings not offered to the deities, and clarified butter before being used in a fire-offering. (7)

The milk of a newly parturient cow within ten days of her parturition, the milk of a she-camel, or that of a female animal with unbifurcated hoofs,|| the milk of an

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* Cf. Inasmuch as they are cultivated with manure prepared from excreta, *Vidjátani* according to Yájnavalkya.

Cf. *Atho Khalu Ya Evi Lohito, yo vá Bras'chanánnir-yasati tasya násya Kámamanvasyeti*—Now, the red exudations of a tree, as well as that which exudes from a cut in the tree should not be taken, exudations of trees other than these should be taken.—*Taittireya S'ruti.*

† The milk of a newly parturient cow, before the tenth day of her parturition, is formed into hard lumps when cooked. —*Kulluka.*

‡ *Krisara* is a kind of preparation of rice and sesame (*Tila Tandula-samparkát Krisara So'bhidiyate.—Chhándogya-paris'ish-tam.*

§ *Samya'va*—a cooked compound of clarified butter, treacle, milk, and wheat-flour.

|| The text has *Ekas'apha*, such as a mare, etc.

ewe, or of a cow in her heat,* or that of a cow without her calf. (8)

The milk of all wild female beasts except that of a she-buffalo, the milk of a woman, and all naturally sweet articles (*Suktas*) that have acquired an acid taste (in the course of time). (9)

Of *Suktas*, milk curd and articles prepared from curdled milk,† as well as *Suktas* prepared with the addition of auspicious fruits, flowers, edible roots, etc., may be eaten. (10)

The flesh of all kinds of carnivorous birds, the flesh of a village fowl, the flesh of an unconsecrated‡ animal with unbifurcated hoofs, and the flesh of a *Tittibha* bird must not be eaten (lit, avoided). (11)

(Similarly,) the flesh of a *Kalavinka*, of a diving swan, of a swan, of a *Chakravika*, of a domestic fowl, of a crane, of a *Rajjuvala*, of a *Dyatuha*, of a *S'uka* and of a *S'árika*. (12)

(And) *Pratudas*, web-footed birds, *Koyashtis*, *Vishikiras*, diving fish-catchers, butchers meat and dry meat must be avoided. (13)

* The text has *Sandini*, which means a cow that seeks a bull. KULLUKA forbids the use of *Sandini*-milk, on the ground that it is nothing but transformed menstrual blood.

† The text has *Dadhisambhaván*, *i e*, articles prepared from milk curd such as, whey, butter, etc.

‡ The text has *Anirdishtáms'chaikas'aphán*, *i.e.*, the flesh of animals with unbifurcated hoops, not slaughtered on the occasion of a religious sacrifice. The Horse-sacrifice of the *Rig* or the *Yajur Veda* is capable of bearing another interpretation than what is usually put upon it. A horse-sacrifice, or the use of horse-flesh as an article of fare ought to have been repugnant to the finer sensibilities of the ancient Aryans, and points to the Scythian origin of the practice or ceremony.

Nor a crane, heron, jackdaw, *Khanjaritaka*, nor, fish-eating animals, swine that eat excreta, and all species of fish. (14)

He, who eats the flesh of an animal, is called the eater of that animal; he who eats fish eats the flesh of all animals, hence let him forswear eating fish. (15)

Páthina, Rohita, Rájiba, and Sakula fish, and all large-scaled fish may be eaten, but all those should be first offered to the gods and manes before being eaten. (16)

He must not eat the flesh of animals that move about alone (like a snake), nor of those beasts and birds whose name and nature are not known, nor of those whose flesh is not forbidden, nor of those which are possessed of five nails. (17)

An attempt to ascertain the true meaning of the term *As'va medha* and the nature of the ceremony which, the *Veduic* Rishis used to celebrate under that denomination, may not be out of the sphere of a commentator of the Manu *Samhitá*, as it will help us to some extent in fixing the date of its recension by Bhrigu, or in other words, of the "Institutes of Manu" as we have it at present.

The term *As'va-medha* according to its usual acceptation means a horse-sacrifice, a sacrifice in which a horse is slaughtered as an offering to the sun-god. By a fiction of *Vediac* ceremony the horse is supposed to absorb in his self the plaints and prayers of the celebrants and is sent to the sun-god as an atonement for their sin. Even before his immolation and at the time he is being brought to the sacrificial ground, heralded by a bleating multi-coloured goat, the priests sing a hymn the first part of which ends with "may this vigorous horse bring us exemption from wickedness," [*Rig-Veda* Ashtaka II. S. VI. (CLXII.)]. According (to the *Yajush* XXIV. 58) and the *Kátyáyana Sutra* (98 etc.), a black goat, a victim sacred to Agni, is tied to the front of the horse at the sacrificial post, and is first immolated.

The Porcupine, Shalyaka, lizard, (*Godha*), rhinoceros tortoise, and hare, may be eaten among the five-nailed animals; of animals possessed of only one pair of teeth, the flesh of a camel may be eaten (on the oceasion of a religious sacrifice. (18)

According to the *Kátyáyana S'utra*, twenty-one posts of various kinds of wood, each twenty-one feet long, are to be set up to which the different animals are to be fastened, amounting to three hundred and forty-nine, besides two hundred and sixty wild animals, making altogether six hundred and nine. The text in the Rigveda does not warrant such a multiplication of posts and seems to say that a single post is intended. We wish to conclude this paragarph with the observation that, the horse, the victim in the sacrifice, must be possessed of thirtyfour ribs, according to the text of the *Rigveda*, which run as *Chatustrins'ah Vájino deva-bandhorvamkriras'vasya svadhitih sameti*, may the axe fully penetrate the thirtyfour ribs which lie on both sides of the swift goer, the beloved of the gods. (Rigveda, II Ashtaka. 162 Suktâ 18 Rk.)

Such is the interpretation of the Sutrakâras, and of Yáska, Sâyana, and Mahidhara. Wilson says that, "although some of the expressions are obscure, and perhaps contradictory, yet it is undeniable that the hymn describes the actual sacrifice of a horse."

Another section of Sanskrit scholars, who hold that the Sarga of the Vediac Rishis is Mongoliâ of our modern geography and the *Brahmarshi Des'a* was a country which was situated to the north of modern Siberia along the Artic Sea, which was then habitable, finds in Rik II of this Sukta, the first domestication of the horse which was first found in Tartary (the Sarga of the *Vedas*) and its employment to the service of man. "*Yamenadattam Trita enamayunagindram enam prathamo adhya-tishthat. Gandharvo asya ras'anàmagribhuat suràdas'vam Vasabo nirtishthat.*

These two sets of opinion practically exhaust all in favour of holding the actual sacrifice of a horse; or interprating the term, *A'sva* in the usually acceptation of the term, (horse).

By wilfully eating a mushroom, a domestic pig, a garlic, a domestic cock, an onion, or a turnip, a twice-born one becomes degraded (*i.e.* loses the privileges of his order. (19)

Agni (the name of a Vediac patriarch) gave it (horse) to Váyu, who yoked it to the chariot, and Indra (the king of Sarga) rode first in this chariot. Gandharva (Soma) took the reins of this horse in his hands, and O ye Vasus, you originated him from the sun (Rik. II. Suskta 162. Ashtaka II).

We, on the other hand, beg to differ from the views of these illustrious glossits and commentators, and make bold to say that, the actual immolation of a horse was never contemplated by the inspired singers of these R*iks*. All shades of religious opinion in India and all forms of creed, whether Paurának, Tántrika, or pure Vedántik, trace their origin and draw their inspirations from the Mantras of the *Vedas* and *Brahmanas*. Even the *Vámácharin Tàntriks* find the essential tenets of their cult presaged in the musings of Agastya and Lopamudra (A I. Sukta 172). and in the concluding chapter of the Brihad Araṅyakam (*Adhoyajna*. Br. 4 Ch. 6 ; and manifestly the doctrines of the *Vedànta* and *Sànkhya* philosophies are found in embryo in the Sukta 164 of the second Ashtaka of the *Rikveda*. These things show that the *Riks* may admit of different or contrary interpretations in many instances, and it may be that contrary interpretations have been made at different times in order to extort sanctions out of them for some new customs or newer forms of worship or sacrifice, which the increased contact of our forefathers with the neighbouring nations and principalities added to the national code of rituals as new accretions.

Thus we find the *Anukramaniká* enjoys that, the reputable *Purusha Suktam*, the muttering of which, according to the later-day *Dharmas'àstras*, forms the atonement for many a deadly sin, to be read out on the occasion of a human sacrifice. We fail to detect why should it have been so enjoned, when it is capable of bearing a truly grand meaning, a meaning which at once illucidates the loftiest aspirations of the *Upanishads*, and more so, when we consider that the whole spirit of the *Vedaic mantras* is

Having unintentionally eaten these six things, (as are mentioned in the preceding stanza), he shall practise a *Krichcha Santapanam* penance (which lasts for seven days) or a *Yati-chandrayanam*. For eating any thing other than the six preceding ones (such red gummy exudations of trees, etc), he shall fast for a day and night. (20)

absolutely antagonistic to such cruel and barbarous rites. It sounds totally absurd when we consider that the *Veda* was a song of the gladness of life, sung by men with whom life was a joy, a blessing of God to be thankful for, and who would never have denied that gladness to the humblest of creatures that trails on earth. With them it was a high preoragative of man to witness the glorious birth of each song-girdled Day on verdant fields and golden hill-tops, and such atrocities need must have been entirely foreign to their simple understanding when we consider that an act of kindness done to a peafowl has been made use of in the *Vedas* as a mechanism of setting the sympathy of the Universal Heart in favour of its doer. *Vediac* civilisation was singularly conservative of life and its offerings were absolutely blood-less.

Now let us see in which connection does these two Richas occur so that, in accordance with the recognised rules of interpretation (*Tantrayukti*) such as inference (Uhá), concord (etc), we will be able to determine the disguised meaning of a term, if it bears any such disguise. The preceding Suktam (CLXI. A. II) is in honour of the *Ribhus*, the solar rays, the personified leaders of the rays who reside in the unapprehensible sun (Aguhyasya A'dityasya)], for the purpose of fertilising the earth. Indeed, the tenth verse of this Suktam contains a reference, according to Sáyana's interpretation, to the immolation of the victim and the quartering of its body, but this too may be explained in a different way; *S'ronámekam Udakam* may as well mean yellow coloured water as blood (Rudhiram), which is Sayana's explanation. The succeeding Suktam is the 165, the same one which is called the parent of *Vedantism* and which will help us much in our attempt at explaining the so called Horse-Sacrifice *Riks*.

Even a cursory acquaintance with the Vediac literature will disclose the fact that, the explanations of Richas had undergone changes in the hands of different commentators, most probably to suit the spirit of their contemporary times, and to squeeze sanctions out of them for some religious rites or ceremonies that might have been newly added to the code of rituals of the prevailing Brahmanism. Yaska's *Nirukata* deals only with that aspect of their meanings which has its exponents in the physical phenomena of the universe. The causation of rain, the births and deaths of Days, the March of seasons, and such like physical incidents of Nature are, according to him, form the inner meanings of all obscure verses of the *Rigveda*. In his work we completely lose sight of that grand metaphysical spirit of the ancient masters in interpreting the *Vediac Mantras*, which is so markedly prominent in the Upanishads like Brihad A'ranyaka and Chhandogya, etc. Sayana, on the other hand, mainly contents himself with giving the lexicon meanings of the Richas, quoting from the *Niruktam* instances where it differs from his explanations. A Rik of the first Ashtaka of the Rigveda may serve as an illustration of *Sayana's* commentary where *Vrika*, which *Yàska* has explained as *Brinhitasras' mis'chndramá*, *màsardhamásasamvatsaradikarttà*, (the thick-rayed moon, the creator of months, half months, seasons and full years, etc , he (Sáyana) explains by *Aranyas'va*. (forest dog *i.e.*, wolf). However, the genius of Brahmanic philosophy can not lie asleep for good even in *Sàyana*, the scholarly premier of prince Vakku ; and hence, we find him tagging at times philosophical interpretations to those by Yashka and his self, as in the Rik, *striyah sateestán Ume pumsa àhuh*, etc., (Rik. 16, Sukta164, Ashtaka II. Rig). Lastly, let us consider the interpretations put upon the *Vediac mantras* by the immortal S'ankara in his commentaries on the Upanishads, several quotations from which have been given in the preceding pages, and we will find that, they were made at a time when the doctrine of *Vedantism* reigned supreme in India. And all these fully substantiate our theory that, the *Vediac mantras* have been variously interpreted in diverse times to meet the exigencies of the then prevailing forms of faith, and that all of them are capable of bearing metaphysical meanings. In fact, it would be highly interesting to trace the gradual changes in the faith and religious ceremonies of India, if we can hit upon the

exact dates of the Ramayanam, Mahabharatam, and Yáshka. We shall presently show that, there might have been no actual immolation of a horse in the *Vediac As'vamedha*, and that the descriptions of the sacrifice, as contained in the Ramayanam and Mahabharatam, strongly intimate the probability that, horse-killing sacrifices were imported from our ancient Scythean neighbours. Most probably when the Scythean or Hungarian settlers in the country came to be assimilated in the Brahmanic faith, the contemporary Brahmanism, by way of a compromise, or concession to the national ceremonies of its new proselytes, had to invent some sort of theological fiction by which they could be shown to have directly carried their sanctions from the *Vediac* text, but which, like all such fictions and stratagems, only serve to disclose the truth by its attempted concealment.

Let us now proceed to examine more closely how far we are justified in holding this view. We all know that, the terms "*Vrisha*" (bull) and "*As'va*" (horse) denote, according to the *Bràhmanas*, the soul of the universe (*vis'vasya atmà*) and also its prototype entombed in the human body. The *Taittiriyam* is sufficiently explicit on the subject when it says, *A'ditya vrishas'va iti* (the sun is the bull or the horse). Thus we see that, the bull, the horse, the self, and the sun are all synonymous in the mystic phraseology of the *Vediac* seers. Moreover, we learn from the Sukta 164, Rik. II of the second Ashtaka of the *Rigvedo* that the horses of the Sun (*i.e.*, the *solar rays*), though seven in number, are virtually one; the one horse represents the collective rays of the sun, or the entire manifesting factor (*Suptam yumjanti rathamekachakrameko As'va Vahati saptanamà*).

Epuipped with these clear cut definitions of "As'va," we must now proceed to discuss the nature of the horse, for whose immolation in the sacrifice our opponents find such an unequivocal and unmistakable sanction in these *Riks* (162—164, *Suktas, II Ashtaka* of the *Rigveda*). The third *Rik* of the 163rd Sukta addresses the alleged horse as, "O thou goer (*Arvan*), thou art *Yama* (fire), thou art *A'ditya* (sun), thou art *Trita* by a mystic act (*Asi yamo Asyàdityo Arvannasi Trita guhyena V ratena*); Thou art *associated* with Soma (*Asi somena samaya viprikta*), thou hast three binding places in heaven, thus say the wise, (*A'huste trini divi bandhanàni*). Sáyana explains this mystic act by "*durdinena*"

i.e., on a cloudy day, or by dint of *yoga* (*yogadisadhana rupena*) the sun is transformed into *Trita*.

We ask, how Trita, who, according to Sáyana, is a Rishi or sage, can be transformed into a horse or the sun on a cloudy day, or by dint of Yoga? The whole explanation is absurd, but the meaning becomes intelligible enough, if we explain *Tritah* (Tra and Ita) as *Trigunopetah Manushyah*, man or the human soul, enveloped by the three qualities of *Sattva*, *Rajas* and *Tamas* as its *upadhi* or distinctive attributes, in contradistinction to the *A'ditya* or the universal self (*Vis'vàtmà*). The whole meaning then runs as something like this, O Goer (*i.e.*, human soul,) thou art one in substance with the fire, thou art identical with the universal self (Aditya) in nature, who is transformed in to thy own self through the mysteries of Yoga and psychic transformation. This explanation is further borne out by "*Trini Bandhanàni*" etc., (lit) thy three binding places, three in heaven, three upon earth, and three in the firmament. How can a mere horse have three binding places in heaven, and three in the firmament? Sayana, not to be perplexed by any thing, explains "*Bandhanani*" by "*Utpatti karanani*" (causes of origin), probably in the light of the tenth Rik of the next Sukta (164. c 22. M. I. Ashtaka II.) where *Tisro Matrristrinpitrrinbibhradeka urdhastathau* (Not befriended by any, he, the one (absolute) sun, who, having three mothers and three fathers, is borne up on the high) is explained by Sáyana as three mothers, the three regions of the earth, firmament and heaven (*kshityádi Loka trayam*); and three fathers, by "air, fire and sun, the supporters of the three regions. The sun stands on high, according to Sáyana, as the causal agent of the past, present and future (*Bhutabhavishyadádyátmaná*). We fail to understand why the same acceptation may not be extended to the *trini bandhanàni*. What would be the harm, if we explain it by *Sattva Raja tamánsi*, *i.e.* (qualities of Sattva Rajas and Tamas, which govern the entombing body of the soul on earth, in heaven and in the astral plain (antariksha)? We know the human body is called *Tristhunam*, *Tridandi* (three posted exponent of the three preceding principles.) And continuing the metaphor of a horse, (self or goer—*Arvan*), will it not be absolutely legitimate to call the three fundamental principles of its body as its binding stakes or places? It is superfluous to add that, a smattering of Brahmanic

philosophy will convince a man that the Sattva, Rajah and Tamas are identical with the future, present and past, or ether (air), fire and water in the parlance of Brahmanic philosophy.

The term *Apsu* (*lit.* in the waters) in the Rik, which Sáyana explains by earth, may be interpreted to mean all created beings (*sarvam Bhuta gràmam*) as he himself has done in the Rik XII. Ch. VII. 3 An. S. (24). As (*Apas'chana praminanti Vratam Vam*) where "Apas" is used by mytonemy "for all beings." And if this view be correct, the three binding places (*Trini Bandhanàni*) can not have any other meaning than the qualities of *Sattva, Rajas* and *Tamas*.

The Vishnupuranam [Ch. I. V.] explicitly enunciates that, the Purusha includes earth, firmament, heaven, etc., and on the basis of its authority we can safely say that, "As'va" of the As'vamedha is the *Purusha* of our subsequent philosophical systems.

We will conclude this portion of our dissertation by enquiring a little more into the nature and origin of the As'va, as set forth in the Richas themselves. In the Rik I, Sukta 162, we find that the coursing *sapta* (which may mean a mover expander or the horse) is originated from the energies of all the gods (*Vájino Deva játasya sapte*). The *As'va* is identical with various divinites. The various parts of the As'va consists of the energies of various divinities, the Dawn goddess forming its head (*Ushá vá as'vasya medhvasya S'ira iti*—Sruti). A little knowledge of the Upanishads will be enough to disclose that, various divinites, such as Agni, Aditya, Prajápati etc. form (*i. e.*, preside over) the different senses and organs of an individualised self (*Sapta*), which, like its supreme prototype, is ever expanding. Even for once we could have entertained the idea of explaining "*As'va*" by horse, if the Richas had given it thirty-six or thirty eight ribs instead of thirty four. It is our duty now to see if we can explain it in any other way.

Our present contetion is that, how can a horse have thirty four ribs? We cannot deny the *Vediac* Rishis the knowledge of veterinary anatomy, if we once admit that a horse was used to be immolated in the *As'vamedha* sacrifice ; since the different parts and members of the quartered body of a sacrificial victim have been enjoined to be carved and quartered in the peculiar fashion. The Aitireya Brahmana fully bears out the point. How can we then

account for this anomaly? Sayana explains away the difficulty by saying that, "other animals such as, the goat, etc., have twenty-six ribs, while the horse has thirty-four;" and this is manifestly an error based on the ignorance of veterinay anatomy.

First taking *As'va* to mean the sun (Surya, the motive force or soul of the universe, *Sarvasya prerayita*) the thirty four ribs may be explained as the thirteen months, consisting of the twelve solar months and the intercalary one, the fifteen Tithis, and the six seasons. As regards the existence of the thirteenth month, we can refer to the Rik XV of the Suktam 164. Ch. XXII. M. I. Asht II. of the *Rigveda* (*Sàmkajànàm Saptatha màhurekа*, some assert that there are seven seasons, born of the sun etc.,) where Sáyana quotes from the *S'ruti*, "there is a thirteenth month" *(Asti trayodas'o màsa iti)*. Now let us see if we can reconcile it to *A'sva* in its acceptance of *self* or human soul. The thirty four *panjaras* or essential components of an individualised self are the seven fundamental organic principles of lymph chyle, blood etc., the three *Dhàtus* of Váyu, Pittam and Kaphah recognised by the *Veda* (Cf. *Tridhàtu S'arma Vahantam*), the ten sense organs, the ten senses, the five material elements, the five *tanmàtras* (elementals), and *Manah*, *Buddhi* and *Ahankàr* (sense of mineness) making thirty-four, together with the self.

The essential components of the individualised Self have been differently computed by different philosophers of India. The holy Agnivesha asserts that, the five elements, together with consciousness, are called the Purusha (Individualised Self), Consciousness alone, according to others, forms the Purusha. On the other hand, the twenty fonr categories such as, the mind, the ten organs, the objects of the senses, etc., are collectively called the Purusha (*Khàdayaschetanà dhàtu Shashthastu Purusha Smritah; Chetanà dhàturapyekah smritah Purusha samjnakah. Punas'cha dhatubhedena Chaturvins'atikah smritah; Mano das'endriyàn-yarthah Prakriti s'chàshtadhatukee* (Charaka. S'àrira, Ch. I. Vs. 14—15). From this it will appear that, the method of computing the constituents of the *Purusha* (individual Self) which we have adapted is not only legitimate and carries the sanction of the ancient masters, but that it would give a total of thirty four, if the common factors are eliminated from these different lists.

It will thus be seen that, the above exaplanation precisely fits

in with the number given in the text, and it has this additional advantage that, it does away with the necessity of hypothecating an ignorance of the veterinary anatomy in the Rishis of these Mantras; an ignorance, if they admit, will at once knock off the bottom of the arguments of our opponents, endeavouring to prove the actual immolation of a horse in the *As'vamedha.*

Now let us see who is the immolator of the so called *As'va.* The ninteenth Rik of the Suktam 162. runs as follows: there is one immolator of the radiant As'va, which is Time, there are two that hold him fast, *i. e.*, the day and night, or the earth and heaven *(Ekastashtu ras'vasyâ Vis'astâ dvâ yamtârâ bhavatastatha rituh).* Sâyana explains the second line of this *Rik* by "those of thy limbs which I cut up in due season, I offer them made into balls (of meat) upon the fire *(yâ te gàtrànàmrituthà krinomi tàtà pindànàm pra juhomyagnau).* We should rather explain it by "the waste which your limbs and organs etc. have suffered in the course of time, them I offer as oblations in the vital fire." This view has been adopted even by Sàyana in his commentary on the Rik 14 of the Suktam, where he explains the five hotris (offerers) of Soma as the five vital airs which Trita, a *yogin,* for the acquisition of super-human powers, suppressed and concentrated with the Chakra or umbilical plexus. The line of the Rik under reference runs as *Trito na yan panchahotrin abhishtaye avavarttad avaran chakriya avase.* He made the vital airs, desirous of issuing from himself. to turn back into his own presence and to concentrate with umbilical plexus, for the entire completion of the rite) those airs such as *Prana, Apana* and the rest constituting the five ministering priests. These Riks clearly demonstrate the fact that, the Rishis had a precise knowledge of the existence of spiritual plexuses in man, and that they used to perform a rite some what analogous to the *Tantrik Shatchakra Bheda* (penetrating through the six occult plexuses) which most probably then went by the denomination of *As'vamedha.* How easily a confusion of the two different meanings of the term (*As'vamedha*) may arise may be illustrated from the last named Rik alone. If we explain *Chakrena* by lance or spear (*Rishtikakhyena A'yudhena*) instead of explaining it by umbilical plexus, the *Pauranik* conception of the rite (Horse sacrifice) will become irresistably patent; and to the

mind, blinded by the legendary practice of horse-killing, the true and nobler meaning of these Richas will be utterly incomprehensible. We find no reason which should hinder us from giving the preceding rendering, especially when we know that "Juhomi" in the sense of maintaining the metabolic fire of the orgainsm either by the ingestion of food, or through the effect of the constructive or destructive metabolism of the body, occurs both in the Charaka and Sushruta, and that Lat (present tense) is used for the past and all the preterites (*Lang, Ling, Lung, Lut,* etc) in the Vedas. What can be more natural for an institutor of an *As'vamedha* (sacrifice to the soul, to address his soul as, " the wastes of my body, O self, which have been made in the course of time, have been cast in the fire of life, (which is but thy inseparable exponent) as oblations in a fire-offering and have been re-absorbed and re-assimilated in thy essence? The origin and merging of the body with its environments from, and in, the Self is sung in the Riks, XXX and XXXII, of the suktam 164, portions of which have been enjoined by the *Anukramanika* to be used in the middle portion of the *As'vamedha,* which means, according to our view, a sacrifice instituted for the glorification or honorification of the soul (*As'va* self, *medhyate, pujyata,* is worshipped or glorified, *Asmin* herein).

The self, continuing unchanged and undecaying amidst the incessant changes of its organic embodiment, was fitly made the highest object of veneration in the *As'vamedha.* Those who doubt the identity of Self with Aditya we only refer to the R. 5 of the Sukta 164. the seven threads (*dhàtus,* Somayajnas according to Sayana) which the sages have spread to envelop the sun, *Baskaye* *i.e.* the container of reality, the abode of all (*Vatse Baskaye'dhi Sapta Tantun*)

We admit that there are Riks in the Sukta 162. such as the Riks IX, X, XI, XIII, XV. which apparently indicate the actual immolation of a horse and contain references to the cooking of its flesh, to the distribution of the broth, to the caldron, odoriferous with its boiling contents, to its (horse's grease smeared upon the brush or the axe.

But there is no ground for holding that, even these Richas, if they are not actual interpolations, are not capable of bearing a meaning which may not shake our faith in the bloodless character of the *As'vamedha.* In the Rik 34. Sukta 164 Ashtaka II. of the Rig Veda

the Rishi asks what is the seed of this showering sun (*Prichchham Vrishno As'vasya retah*) and the answer to this query is supplied in the Rik XXV of the same Sukta, in the statement that this *Soma* is the seed of the horse (sun) (*Ayam soma Vrishno As'vasya retah).* The Rik 44 of the same suktam says, the three tresses (of the universal self,) fire, air and the sun in proper seasons looks over the earth, one of them shears the tresses, the cereals, herbs and forest leaves) at the end of the ear (*Trayah keshina rituthà vi chakshati samvatsare vapata eka eshàm),* and in the same Suktam occurs the Rik which says, the priests cook the soma ox as their primary duty (*ukshànam Pris'nimapachanta virah* prathama-nirasyan.) Now, considering that ox is identical with horse which signifies the sun or the self, and that *soma* plant is the body of the ox or horse, and further that the Soma is called the seed of the horse, and the cereals etc. are his tresses, are we not warranted to suppose that the cooking of the different limbs and bodily principles of the *As'va,* described in the Riks of the Suktam 162 of the Rigveda, is only a poetical mode of describing the fermentation of the Soma beverage, whose soul-exhilarating properties had been many times eulogised in the *Vedas,* and which especially in the glorification sacrifice offered to the self (*As'va-medha)* might naturally seem to them to be the only fit and adorable offering to the Real in man? We have seen in the Rik XI. of the Suktam CLXIII. that the hairs of the horse's manes are the flames of the fire which are tossed in manifold directions and spread in the forests (*Tava S'ringani* *Puratra-ranyeshu* *charanti* R. 11. S. 163. V22. A II.

Now even if we, like *Yaska,* confine ourselves only to that kind of interpretation of the Riks which reflects only the occurrance of certain physical phenomena, we will be quite justified in holding that, the quartered members of the As'vas body are nothing more than the cereals, foodgrains and Soma plants, which have been figuratively described as the limbs and organic principles of the A'sva, or the sun, or the fire incarcerated in the soil and the womb of the Earth.

We know that in the mystical language of the Bráhmanas the sun (Aswa-goer) or Indra (the burning one) is the soul of the universe; by a poetical analogy and with a little difference of meaning all these terms Indra (the holder of the senses) Asva (the

ger the reality that goes out of the body at death), the Surya (the impellor) were extended to denote its human prototype. Prishni the mother of the sun or gods is the Firmament. Prishni, the Soma plant is the seed of the Ashva (Self) and Soma is the name of the most important of the organic vital principles (protoplasmic albumen) which has been described by the Rishis as the quintessence of life, and which is contained in the heart and the visoera (*Hridâveva Kukshaya Somadhânâ.*) According to their view the sun, the Self and the fire, whether called by the epithet of horse or bull, represent the three different aspects of the same substance, if it be right to call force a substance. Similarly, the Soma (protoplasmic albumen), the Soma (plant, the seed of the Self) are the food of both the gross and subtle life. The yellow juice of the red or yellow species of Soma, and twenty four of them are recognised in the Ayurveda (And now this divine Soma may be divded into twenty four species according to the difference of its habitat, virtue, potency, structure, colour, etc.—*Atha Khalu Bhagavan Somah Sthànàkritigunaviryaya vis'eshaischatur-vims'atidha bhavati.*—Sushruta. Chik. C. 29—C3.) have been termed as the blood, its bruesed stem as flesh, and these may account for interpretations which have been put upon these terms in the As'vamedha Suktam, and which have led many level headed scholars to come to a positive dicision about the actual immolation of a horse in the *As'vamedha.*

The next point that our opponents may urge against our mode of interpretation is that actual cooking etc of horse flesh has been unequivocally described in these Richas. But their contention falls to the ground if we say that these terms, the derivatives of the root *pacha* (to cook) may also unequivocably mean to grow mature to continue in existence. *Kâlah* (Time) *Pachati* (matures) *Bhutâni* (all beings) is a Sanskrit maxim which known even to a veritable Tyro in Sanskrit. The caldron, the ladle etc. which occur in these Richas may also be more consistently explained as the " caldron of time, the ladle of seasons," and scores of instances can be quoted from the Rigveda where *chamasau,* two ladles, have been called the *yoni* of the sacrifice and of all creatures in the shape of Earth and Heaven.

The Singers of the *As'vamedha* Richas were not a race of primitive nomads. They were far advanced in the arts of

civilisation and knowledge. Astronomy, prosody, grammar and a rudimentary form of Logic, together with works on ceremonials, and medicine, are found to have been frequently mentioned in the Rig Veda. In fact, the fundamental principles of each abstruse system of philosophy such as, the Sànkhya and Vedànta were presaged in the Suktam 164, the next one to the *As'vamedha Suktam.* There is an unequivocal reference to the Prakriti (Nature) of the Sánkhyas in *Asthnávantam Yadanasthá Bibhartti* (one with bone *i.e.* the primal self, is borne by the boneless (illusive Prakriti). For the first time we find the oneness of the universal self wtth the individual soul clearly enunciated in the Rik. (18.) of this Suktam which runs as, "he who knows the protector of this universe as the inferior associated with the superior, and the superior associated with the inferior," *Avah parena Pitaram yo asyánuveda para evávarena*; and in the Rik XX of the same Suktam running as, two birds associated together, and two friends (as they are) take refuge in the same tree ; one of them (individual Self) eats the sweet Pippala fruit, the other (Supreme Self,) eating not, merily looks on (*Dvá saparnà Sayujà Sakhàyà Samánam Vriksham parishasva Játi; Tayoranyah pippalam Svádvattyanas'nannanyo abhi Chàkasheeti.*) The famous dictum of the *Upanishad* regarding the sexless character of the Self is but the echo of the Rik, *Striyah Sateestmà Ume pumsa áhu etc.* In short, all forms of philosophic ideas had their origin in the Vedas. Under these circumstances, are we not warranted to assert that, the mysticisims of the *Yoga* likewise originated from the metaphysics of the Vedas ? We have shown above that, a rite analogous to the rite of *Tántrika yoga,* commonly known as *Shat chakra Bheda,* was not unknown to the Rishis of the second Ashtaka of the *Rig Veda,* and we must say that, from the metaphysical meaning which the *As'vamedha* Richas are capable of bearing, the Asvamedha (the sacrifice for the glorification of Self), in its original inception, must have been somewhat identical with this *Shatchakra bhedah.* This spiritual or mystic character of the rite was not lost sight of even at the time when Bhrigu made his famous recension of the Manu Samhita. Later on in this chapter we shall come across a couplet, which lays down that, a non-killer of animal life (abstainer of meat diet) is as much meritorious as a performer of a hundred horse sacrifices. This couplet

would have been ridiculously absurd, if *As'vamedha* had entailed in fact the immolation of six hundred and nine animals. For in that case the couplet would mean something like this, *viz.*, to forswear meat is as meritorious as killing six hundred and nine animals, a hundred times multiplied. Or in other words, the merit of forswearing false-hood is equal to that of telling a hundred thousand lies.

The greatest obstacle to the acceptance of our view of interpretation is the description of the horse-sacrifice in the As'vamedha Parva of the Mahabharatam (Anugitá Parva Ch. 88 VS 27—35 and Ch. 89. VS 1—5.). Before proceeding further with this dissertation, we must add that, the arguments, which we shall adduce to account for its description in the Mahabharatam, shall apply *mutatis mutandis* to the description of the *As'vamedha* contained in the *Ramayanam*. One thing, which strikes us most in the sufercial view of the matter, is that both in the *Rig Veda* and *Mahabharata* the *As'vamedha* is associated with deep and abstruse metaphysical disquisitions. In the *Rig Veda* the philosophical Suktam follows the *As'vamedha Richas*, in the *Mahabharatam* the philosophy precedes the description of the *As'vamedha*. In the Mahabhatam, the A'svamedha was instructed to be instituted primarily for expiating the sin of a disastrous civil war ; but the actual eating of horse-flesh by the priests or the institutor of the sacrifice, as seems to be sanctioned by the Sayana's commentary, was dispensed with in the Mahabharatam. King Yudhishthira then smelled the smoke, capable of purging one of his sin, of the marrow of the horse that was thus cooked (*Asvamedha Parva.* Ch. 89. V. 4). In the Mahabharata the sacrificial horse was made to wander all over the world for the purpose of collecting tributes from the kings of countries through which it had passed. The launching of a campaign of world-wide conquest as a preliminary to the institution of the A'svamedha was never contemplated in the Richas of the Rigveda. A little knowledge of the ancient history of the world will help us to point out the source from which this Horse-sacrifice was imported into Brahmanism, and to trace the steps taken by her priesthood to celebrate this Horse sacrifice with the Mantras, relative to the soul-worship of the Vedas. We know that the ancestors of Huns or Hungarians were proverbially fond of horse-flesh, both literally and metaphorically.

These worshippers of the fierce, tawny coloured god, Rudra, who, in the shape of the bull, begot Maruts on Pris'ni, disguised as a brindled cow (Europa ?), used to celebrate their victories in war with horse-sacrifices. The descendants of these Huns, after their conquest of, and settlement in northern India, came to be assimilated in Brahmanism. And Brahmanism, in its turn, to please the fancy of the conqueror and to prove his lineage from the Vediac gods, sanctioned the sacrifice as a Vedaic sacrifice, adopting and altering the sense of the Mantras to the exigencies of the ceremony, to conceal its character of a foreign and imported innovation.

Several eminent authorities, both Indian and European, hold certain parts of the Mahabharatam such as, the Bhagavad Gitá etc., to be interpolations; and there is nothing to show to the contrary that, the Anugitáparvádhyáya, containing the description of the horse-sacrifice, is not a subsequent addition to that immortal epic, as it gives but the contemporary view of the meanings of the *As'vamedha Richas* as it was understood and celebrated in that age.

We can assert without the least fear of contradiction that, the *Vedas* have been explained in different times according to the genius and intelligence of each age. Yashka's Nirukta, which reads the description of rain, thunder, lightning, or storm in each *Rik*, must have been written at an age when the Brahmanic genius, devoid of its keen-sighted and subtle philosophy, began to look upon the physical phenomena as the highest manifestations of the Divine. The early *Sutrakáras* and Mimánsa (rules of interpretation of Vedaic mantras), were written at a time when the divine authorship of the Vedas came to be first seriously doubted. Sankara's interpretation of the Mantras, contained in the Upanishads, could not help being metaphysical in the face of such a keen and potent Buddhistic opposition of the age (tenth century). Sayana's commentary (14th century A. D.) reflects the spirit of an age in which the reconquest by Brahmanism was once more complete, and all the different forms of interpretation could be equally authoritative and obligatory, and which, discarding none, tended to augment the literary fame of its erudite author. It is impossible within such a narrow compass to fully advance and elucidate all the arguments that favour the mode of interpretation we have adopted. We have given only the main heads of our argument and the line by which we have

To remove the doubt whether he has eaten any unclean article of fare or not, a twice-born one shall practise a *Krichchha* penance, once within a year. Having knowingly eaten any forbidden articles of fare, he must practise penances, especially enjoined to be performed for expiating the sins of eating those articles. (21)

For the purposes of a religious sacrifice, or for the maintenance of his dependants, a Brâhmaṇa can kill the commendable beasts and birds, as did Agastya of yore. (22)

In religious sacrifices instituted by the *Rishis*, Brâhmanas, and Kshatriyas of yore, oblations of meat-cakes used to be made of the flesh of beasts and birds, (therein immolated.) (23)

Commendable articles of food, even after they have become stale, may be eaten with the addition of any oleaginous substance; residue of oblations (such as sacrificial porridge, etc.,), left after the performance of a fire-offering, may be eaten (even without such addition of clarified butter, etc.) (24)

Articles made of barley or wheat flour, all modifications of milk, even after they have become stale, or if prepared a long time ago, may be eaten by twice-born ones (25)

Thus the commendable and forbidden articles of diet in respect of twice-born ones have been specifi-

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arrived at that explanation and leave it to our readers, if they approve of our view, to carry on the investigation for themselves.

The discrepancies found in Sayana, Mahidhara, and Mahabharata, etc., regarding the mode of celebrating the actual ceremony, are enough to show that the *Asvamedha* originally meant something other than a mere horse-sacrifice.

cally described, now hear me describe the mode of using or forswearing meat-diet. (26)

Residue of meat-oblations, cast in the fire in a religious sacrifice, as well as that offered in a *S'râddha* repast, may be eaten; flesh may be eaten at the request of Brâhmaṇas, and in diseases, or under circumstances which imperil life. (27)

Whatever exists in the world, all that *Prajâpati* has ordained to be the food of living beings; all, both mobile and immobile, is the food of creatures. (28)

The immobile are the food of the mobile (creatures), the toothless ones are the food of the toothed creatures; the handless, are that of the hand-possessed ones; and the timid, that of the brave. (29)

An eater, eating an animal and thinking 'it to be his legitimate food, does not commit any sin, inasmuch as the ordainer has created some animals as eaters and the other as their food. (30)

The eating of flesh on the occasion of a religious sacrifice is the divine ordination, to eat flesh for any other purpose is a monstrous practice. (31)

He, who, having brought, or procured, or received the gift of, the flesh (of an animal), eats it after having first offered it to the manes and deities, is not defiled thereby. (32)

[Otherwise than in times of distress,] a Brâhmaṇa, who eats the flesh (of an animal) in a manner condemned by the Regulation, is eaten, defenceless, by that animal in the next world. (33)

A huntsman, who kills animals for money, does not acquire the same demerit in after life, as one who eats flesh in violation of the ordinance. (34)

But the person, who being appointed to do a religious sacrifice, does not eat the (consecrated) flesh, will be re-born as a beast for twenty-one births in succession. (35)

Let a Brâhmaṇa never eat the flesh of an animal, unconsecrated by *Mantras*; conforming to the eternal ordinance, he must always eat the consecrated flesh. (36)

Desiring to eat fiesh. rather let him eat its effigy made of dough and clarified butter than eat the unconsecrated flesh of an animal, not immolated in a religious sacrifice. (37)

For as many number of times does the wanton killer of animal life meets death in his successive re-births hereafter as there are hairs on the body of the immolated animal. (38)

For the purposes of religious sacrifices the beasts were created by the self-origined one, the sacrifice is for the elevation of the whole universe, hence killing is not killing in a religious sacrifice (*yajna*). (39)

Cereals, beasts, trees, animals of the tortoise species and birds, immolated on the occasion of a religious sacrifice, obtain the eternal status. (40)

A *Madhupaika*, a *Sràddha*, offered to the manes and deities, and a religious sacrifice are the occasions on which a beast should be sacrificed, and on no other occasion. This is the dictum of Manu. (41)

By killing beasts on these occasions, a Brahmana, conversant with the inport of the *Vedas*, accords a more elevated status both to his own self and to the self of the (immolated) beast. (42)

Even in times of distress, a self-controlled Brahmana, whether residing in the forest, or in the house

of his own, or of his preceptor, must not do an act of killing not sanctioned in the *Vedas.* (43)

Acts of killing which the *Vedas* have sanctioned in the universe should be regard as acts of non-killing, in as much as all virtue has emanated from the *Vedas.* (44)

He, who in quest of his own pleasure kills the harmless animals, does not obtain any happiness, whether dead or alive. (45)

He, who does not wish to inflict on any animal the pain of death or captivity, is said to be the well-wisher of all, such a man obtains perfect felicity. (46)

Whatever he contemplates, whatever he strives for, whatever he puts his heart upon, he gets that without effort, if he does not kill any animal life. (47)

Flesh cannot be obtained without killiug a beast, animal-killing does not lead to heaven; hence, a man must forswear (eating flesh. (48)

Considering the origin of flesh (which is a kind of transformed menstrual blood) and the pangs of death and incarceration the beast suffers, he must forswear eating all kinds of flesh, (whether approved of or prohibited by the ordinance). (49)

He, who does not eat flesh, like a monster, in violation of the ordinance, becomes a favourite with all and is not afflicted with any disease. (50)

He who sanctions the killing of an animal, he who quarters its slaughtered body, the actual immolator, the seller and buyer of its flesh, the man who cooks the flesh, he who serves that cooked flesh to the eaters, and he who eats it are called the killers. (51)

He, who otherwise than for the purposes of *S'raddhas* offered to the manes and deities, tries to

augment the flesh of his body with the flesh of a beast, is the greatest of all sinners. (52)

The merit of him, who forswears the use of meat, is equal to that of one who performs the *As'vamedha* sacrifice, each year, for a century. (53)

By living on fruit, bulbs, or food grains used by the holy sages, a man does not acquire the same religious merit as he does by forswearing the use of meat. (54)

He, whose flesh I eat in this life, shall eat my flesh in the next; this is the essential attribute of flesh, as disclosed by its etymological signification, according to the wise. (55)

No sin is attached to wenching, flesh-eating, or wine-drinking; these are the natural propulsions of Man, but abstinence bears greater fruits. (56)

Now I shall discourse on death-uncleanness, as it affects the members of the four social orders in the order of the enumeration, as well as on the mode of purifying the defiled articles. (57)

The *Bandhus* (*i.e.*, *Sapindas* and *Samânodakas*) of a male child, dead before, or after cutting his teeth, or at the age of tonsure or initiation with the thread, become unclean on his death; likewise his *Bandhus* become unclean on the birth of a male child. (58)

Death-uncleanness continues for ten days among *Sapindas*, or until the bones are collected (*i.e.*, for four days as in the case of a fire-keeping Brâhmaṇa), or for three days, or for an entire day and night. (59)

The *Sapinda*-relationship is extinguished in the seventh generation; *Samânodaka*-relationship lasts for all eternity, being extinguished only when the name and *Gotra* are not known. (60)

The term of death-uncleanness, herein laid down, should be also regarded as holding good in respect of birth-uncleanness among *Sapindas*, desirous of obtaining perfect purity. (61)

Personal impurity during the term of a death-uncleannes is equal among all the *Sapindas;* but in respect of a birth-uncleanness, the mother of the (new born) child remains unclean for ten days, while its father regains his purity on bathing. (62)

Having wantonly cast his seed, a man shall regain his purity by bathing; but having cast his seed in a woman other than his married wife, he shall remain unclean for three days. (63)

A Brahmana, who has touched the dead body of a *Sapinda* relation, shall remain unclean for three times three days and one day; a Brahmana, who has touched the dead body of a *Samánodaka* relation, shall remain unclean for three days. (64)

A disciple, happening to perform the funeral rites unto his deceased preceptor, shall remain unclean for ten days like the *Sapinda* relations of the latter. (65)

In a case of abortion or miscarriage (of pregnancy from within three to six months), purification will be effected after the lapse of days, equal in number to that of the months of pregnancy, (the period of uncleanness being three days in respect of an abortion before three months); a chaste woman in her menses will be pure by bathing after the cessation of her flow. (66)

(*Sapinda* relations of a) boy, dead before his rite of tonsure, shall remain unclean for one day and night; while on the death of one, dead after the rite of tonsure (and before his initiation with the thread), they will remain unclean for three nights (days). (67)

His relations shall bury the corpse of a child, dead before completing the second year of his existence, in a pure ground at the out-skirt of the village, fully decorated, without performing the rite of bone-collecting. (68)

His (its) corpse must not be cremated, nor libations of water must be offered to his (its) spirit; leaving it in the forest, like a log of wood, they (*i.e.*, relations) shall pass three days in uncleanness. (69)

On the death of a boy, less than three years of age, his relations must not do the rite of (offering libations of) water unto him. The departed spirit of an infant, dead after cutting his teeth, or after his rite of nomenclature, becomes happy with such a water-rite, though its performance is not obligatory on his relations. (70)

The period of uncleanness, incidental to the death of one's fellow-student (of the *Vedas*), is one day only, while on the birth of one's *Samánodaka*, one should be regarded pure on the expiry of three days (from the date of the birth.) (71)

On the death of a betrothed, (though) unmarried girl, her friends (such as her affianced husband, father, etc.) become purified after the expiry of three days; her *Sapinda* relations also become purified after the expiry of the same period. (72)

During the term of a (death-uncleanness) they shall eat their meals without any (artificial) salt, must bathe on each of the three days (of uncleanness), forswear meat-diet, and sleep separately on the ground. (73)

The mode of observing a death-uncleanness (by *Bandhus* and relations), residing in the vicinity, has been described; the following should be known as the

mode of observing it by *Bandhus* and relations, residing at a distance. (74)

Happening to hear of the death of a relation in a distant country, within ten days of its occurrence, he shall remain unclean for the unexpired portion of (the period of) ten days. (75)

If he hears it after the expiry of ten days, he shall remain impure for three days only. Happening to learn it after one year of its occurrence, he shall regain his purity by bathing. (76)

Happening to hear of the birth of his son, or of the death of his relation, ten days after its occurrence, a man becomes purified by bathing with his clothes on. (77)

On the death of a *Samánodaka* relation, or of a child dead before teething in a distant country, he shall be purified by bathing with all his clothes on. (78)

A birth or death uncleanness, occurring within the term of a pre-existing one, must abate with the expiry of the *latter* (*i.e.*, the previous uncleanness.) (79)

It is said that, one's uncleanness, incidental to the death of his preceptor, lasts for three days; that on the death of a preceptor's son or wife is for one day and night. (80)

On the death of one's fellow student of the Vedas in the same house, the period of uncleanness is three days: On the death of one's brother, disciple or priest, he shall remain impure for two days and the night between them (Pakshini). (81)

On the death of the king of the country wherein he resides, let him observe a death-uncleanness for the day or night in which the death has occurred. The period of uncleanness in respect of the death of

of a Veda-ignorant, or Veda-knowing preceptor, is for the entire day or night in which the death has occurred. (82)

A Brahmana shall regain his purity after ten days; a Kshatriya, after twelve days; a Vais'ya, after fifteen days; and a Sudra, after a month. (83)

Let him not extend the period of uncleanness, nor cease to make the Vediac fire-offerings; if he gets them done by a *Sapinda* proxy, he does not become impure. (84)

Happening to touch a *Chandàla*, a woman in her flow, a degraded person, a (newly) parturient woman, a dead body, or a person who has touched a corpse, one shall regain his purity by bathing. (85)

Having seen an unholy sight after the performance of *A'chamanam* (sipping water) in connection with a daily religious rite, one must diligently mutter the Mantras sacred to the sungod, or any other sacred Mantras, to the best of his ability. (86)

Happening to touch a human skeletal bone, smeared with grease or marrow, a Brahmana shall regain his purity by bathing; having touched such a dry bone, he shall purify himself by touching a cow, or by looking at the sun. (87)

A religious student (*Brahmachârin)*, before fulfilling his vow, must not do obsequious rites unto the spirits of his departed relations; after the completion of his vow he shall observe a death-uncleanness for three days, and thereafter regain his purity by offering libations of water unto them. (88)

Unto the (souls of) persons of hybrid castes (begotten by men of inferior castes on women of superior castes) and unto the souls of ascetics and of men who

have committed suicide libations of water must not be offered, after death. (89)

(Similarly), not unto the spirits of atheists, defilers of the *Vedas*, moral wantons, and wives who had been drunkards, or faithless to their husbands, or guilty of committing abortions of pregenancy. (90)

For carrying, or cremating the dead body of his own initiator in *Brahmanism*, or of his preceptor, father, mother, or of any other superior relation, a religious student *(Brahmachárin)* must not be considered as dis-associated (*i. e.* to have broken) with his vow. (91)

The corpse of a deceased S'udra must be carried out of his house through the eastern door of its southern portion; that of a Vais'ya, through the western door, that of a Kshatriya through the northern door, and that of a Brahmana through the eastern exit. (92)

Kings (*i. e.* crowned and duly anointed sovereigns of the Kshatriya caste). *Brahmachárins*, and celebrators of Vediac sacrifices are never affected by death or birth-uncleanness, inasmuch as the kings are the representatives of Indra (on earth), and the two last named ones are those of Brahma. (93)

In respect of a king, seated on the glorious cushion of sovereignty, the (period of) uncleanness is laid down as one day only, the reason being that sovereignty exists for the protection and welfare of the subjects.* (94)

No uncleanness exists in respect of the death of persons, killed in a battle not conducted by the king,

* Kings are not governed by ordinary Laws of uncleanness as their persons must be kept always pure inorder to leave them morally competent to make gifts and to do other prophylactic rites for the welfare of their subjects in cases of emergency such as famine, etc—*Kulluka.*

or struck dead by lightning, or killed in execution of the sentences of royal tribunals (lit, king's commands), as well as in respect of the death of those who have surrendered their lives for the protection of kine and Brahmanas, or of those whose deaths by the king's command should not give rise to such uncleanness. (95)

The king is the embodiment of the (energies of the) eight lords of regions such as, the Moon, the fire, the air, the sun, Indra, the lord of wealth (Kuvera), the lord of waters (Varuna) and Yama. (96)

Sovereignty is founded on the energies of the lords of the eight regions; hence, a king is not affected by uncleanness. How can he, whose commands make mortals subject to cleanness and uncleanness, be himself affected by uncleanness? (97)

A person, killed with an uplifted weapon (such as a sword, etc) in battle in discharge (of the duties of a Kshatriya, instantaneously acquires the merit of (an *Agnishtoma)* sacrifice, and is at that moment purged of uncleanness. (98)

(After the performance of the S'raddha and at the expiry of the period of uncleanness), a Brahmana is purified by sipping water; a Kshatriya, by touching a weapon and a charger; a Vaisya, by touching a goading stick and the reins (of a horse); and a Sudra, by touching a stick. (99)

O you foremost of Brahmanas, thus I have related to you the rules of cleanness among the *Sapinda* relations of the decased, now hear me describe the rules of cleanness to be observed by the *Asapinda* relations of the deceased. (100)

A Brahmana, having carried and cremated the corpse of an *Asapinda* relation, like a relation, be-

comes pure after a threedays' uncleanness. Similarly, having carried and cremated the corpse of a deceased and intimate relation (uterine brother or sister of his mother), he shall observe a period of three day's uncleanness. (101)

Having partaken of the food in the house of his decased *Asapinda* relation (during the term of uncleanness), a Brahman shall remain unclean for ten days, his mere residence in the house without partaking of the food (of the family) will make him unclean for one day only. (102)

Having followed the corpse of a deceased person, whether related to him as a cognate or not, a man shall effect his purification by bathing with all his clothes on, by touching fire, and by drinking clarified butter (after that). (103)

In the event of his having had relations of his own, the corpse of a deceased Brahmana must not be carried by S'udras; such a corpse (lit, bodily oblation to death), defiled by the touch of the S'udras, leads not its spirit to heaven. (104)

Knowledge (of Brahma), *yoga* and penitential austerities (*Tapas*), the fire, food, the earth, conviction, water, pastes and unguents, the air, deed, the sun and Time are the purificators of embodied creatures. (105)

Of all purifications or purities the purification or purity of the mind is the greatest purification or purity. He who is pure in intent (thought or idea) is truly pure, purification with the help of clay and water is no (real) purification. (106)

Through forbearance the erudite are purified, through gifts wrong-doers are made pure. Sinners in secret are purified by muttering or mentally repeating (*yapya*,

the sacred Mantras, and the foremost of Veda-knowing Brahmanas are purified through the practice of penitential austerities. (107)

Things to be purified are purified with clay and water; a river is purified by its current; a woman, by her flow; and the best of Bráhmanas, by asceticism. (108)

Water purifies the limbs and bodily members (of a person); truthfulness purifies the mind; the individualised Self is purified by knowledge and penitential austerities; and intellect (Discriminative faculty) is purified by knowledge. (109)

Thus the mode of purification in respect of your persons has been descibed; now hear me discourse on the mode of purifying various articles (and substances). (110)

The purification of all gems, metallic articles, and things made of stone should be effected with the help of water, ashes and earth. This is what has been said by the wise. (111)

A golden vessel, bereft of smear (*i. e.*, not smeared with grease or any unclean paste), is purified by washing it with water; the same rule holds good in respect of articles made of stone, of aquatic substances, and of unstriated articles of silver. (112)

Silver and gold have originated from the fire and water, hence the purification of gold and silver should be effected with fire and water, their parent substances. (113)

Articles, made of copper, iron, bell-metal, brass, zinc, or lead, should be respectively purified with alkali (ashes), acid and water, as suited to each of them (See Brihaspati Samhita). (114)

All fluid substances (such as oil, clarified butter, etc., defiled by a crow, or by a fly) should be purified by stirring them (with a ladle). Articles, made of the combination of several other things, should be purified by sprinkling water over them, and wooden articles should be purified by scraping them. (115)

During the celebration of a religious sacrifice, sacrificial vessels are purified by rubbing them with the palm of hand, while ladle and spoons are purified by washing them. (116)

Sacrificial porridge, and sacrificial spoons and ladles, known as *Sruk* and *Sruva*, are purified by washing them with hot water ; winnows, carts, pestles and mortars are purified by washing them with hot water. (117)

A pile of paddy or clothes, (defiled by any impure contact), is purified by sprinkling water over it ; a small quantity of paddy, or a small number of clothes is purified by washing it with water. (118)

The purification of Bamboo articles, as well as of those made of leather should be effected in the manner of clothes ; whereas the purification of *Sàkas*, fruit and bulbs should be made in the manner of paddy. (119)

Wearing stuffs, made of the threads of silk-worm-cocoons (*Kausheya*), and stuffs made of sheep's wool must be purified with alkali ; blankets, such as are manufactured in the country of Nepal, must be purified with Nimva leaves ; cloths made of flax and Jute-twists must be purified with Vilva fruit, while those made of bark-twists (Kshauma) must be purified with white mustard seeds. (120)

Let the knowing one effect the purification of

articles made of horns, conch-shells, bones, or teeth (tusks) in the manner of *Kshauma* cloths, or with water and cow's urine. (121)

Wood, weeds, straws, etc., are purified by sprinking water over them, a room is purified by washing and plastering it (with cowdung, etc , while earthen vessels are purified by baking them again. (122)

Earthen vessels, defiled by the touch of urine, fæces, sputam, pus or blood, are not purified by re-baking them. (123)

A ground, (defiled by stool, by urine, or by the residence of a *Chandála* thereon and such like causes), is purified by brooming, plastering, washing, and scraping it, or by keeping kine thereon. (124)

An article, nibled by a bird (whose flesh may be eaten), or smelled by a cow, or spitted upon, or trampled under foot, or defiled by the touch of an insect or hair, is purified by throwing earth over it. (125)

An article, smeared with any impure substance, must be rubbed with earth and washed with water until the smear and its foul smell are removed. This is the rule in respect of the purification of all articles. (126)

The gods have ordained three things as pure for Brahmanas, *viz.*, those which have not been found to be any wise polluted, those washed with water, and those declared as pure by speech (word . (127)

That quantity of water, which is enough for a cow to quench her thirst with, if it stays on the ground, not bereft of (its proper) smell and colour, and undefiled by the contact of any impure thing, should be regarded as pure. (128)

Always pure is the hand of a maker of flower-garlands, always pure in the shop is an article spread out for sale, and always pure is the article of gift in the possession of a *Brahmachárin*. This is the conclusion of the Sastras. (129)

Always pure are the faces of women, pnre is the bird in the act of felling down a fruit; pure is the mouth of a calf at the time of milching a cow, and pure is the mouth of a dog in catching a game in a hunt. (130)

Pure is the flesh of an animal killed by a dog; as well pure is the flesh of an animal killed by a *Chandála*, or by a carnivorous beast. This is what Manu has said. (131)

At all times pure are the external ducts of organs situated above one's umbilicus, always impure are the ducts of organs situated below the navel, as well as the refuse matter which are secreted or discharged through them. (132)

Flies, particles of saliva escaped out of the mouth, a shadow, the cow, the horse, the rays of the sun, dusts carried in the air, earth, fire and air have been held as pure in respect of their touch. (133)

Earth and water, enough for the purpose, should be used purifying the parts after defication or urination, or after the discharge of any of the twelve aforesaid bodily excretions. (134)

The fat, semen, blood, marrow, urine, fæces, the waxy deposits in the ears and nostrils, phlegm (mucous) tears, sweat and the mucous deposit in the corners) of the eyes, these are the twelve refuse products of the bodies of men. (135)

A person, wishing purification, must rub his genitals

once, his anus thrice, his left hand ten times, and his both hands seven times, with earth (clay) and water. (136)

This is the (rule of) purification for house-holders; Brahmacharins, forest-dwelling hermits, and anchorites (Yatis) shall respectively double, treble and quadruple the number (of purificatory measures laid down in the preceding couplet). (137)

After defecation or urination, after having eaten his meal, or wishing to study the *Vedas*, he shall sip water and touch the apertures of his organs. (138)

Desiring the purification of his body, he must thrice sip water and thrice wash his mouth with water. Only once must a S'udra and a woman do each of these things. (139)

Following the path of equity, S'udras must shave their heads once, each month, follow the rules of purification laid down in respect of the Vais'yas, and eat the leavings of Brahmanas' food. (140)

Particles of saliva falling on the limbs, hairs of the beard getting into the mouth, and the particles of food retained in the interstices between the teeth must not be regarded as leavings of food (Uchchhishtam). (141)

Drops of water, falling down on the feet of one at the time of helping another to rinse his mouth with water, should be regarded as pure as the water, lying on the ground. (142)

A person, with an article in his hand, happening to be touched by the leaving of food, shall recover his personal purity by sipping water, without placing the same article on the ground. (143)

After purgation or emesis (induced by a medicine) a person shall bathe and drink clarified butter; having

belched after taking his meal, he must sip water in the manner of an *Achamanam.* It is said that, after visiting the beds of their wives, men must purify their persons by bathing. (144)

After having slept, sneezed, eaten, spitted, drunk water, or spoken a lie, or before commencing his *Vediac* study, let him assiduously do an *Achamanam.* (145)

Thus the mode of effecting the personal purification, as well as that of purifying (various) defiled articles) has been elaborately and exhaustively described; now hear me discourse on the duties of women of all the (four) social orders. (146)

A girl, or a maid, or an old woman must not do any thing independently (*i.e.*, at her own will) in the house. (147)

In childhood let her remain under the control of her father, under the control of her husband in youth; and under the control of her son after the demise of her lord in old age. A woman must not assume independence under any circumstances whatever. (148)

She must not wish separation from her father, husband or sons; a woman living separate from these (relatives) becomes condemnable in both families. (149)

Skillful in her household duties, let her maintain a happy and cheerful frame of mind, keeping the furniture neat and tidy, and avoiding extravagance. (150)

During the life-time of him unto whom her father, or her brother, with her father's consent, might have given her in marriage, him she must (devotedly) serve, and make no transgression against him, after his demise. (151)

The religious sacrifice, known as the *Prajápati-yajna* and other bliss-giving rites should be instituted

on the occasions of their marriage); for auspiciousness; (*i.e.*, for fruition of the object of marriage); the formal giving away (betrothal, or giving of word according to *Kulluka*) creates the right of husbandship. (152)

The lawfully married husband, the doer of the rite of consecration by *Mantra* (*i.e.*, Marriage); is at liberty to visit his wife during her menstrual period, or at any other time, since it is he who gives pleasure to the wife both in this world and the next. (153)

Like a deity, a chaste wife shall always serve her husband, even if he be found devoid of learning, character and conjugal fidelity. (154)

A wife has no other religious rite or vow of her own than an unflinching devotion to her lord, whereby she will be glorified in heaven. (155)

A virtuous wife, desiring to attain the region of the husband, must not do any thing unpleasant to her lord, in life or death. (156)

After the demise of her lord, let her control her passion by living on auspicious flowers, bulbs, and fruit, and never dream of taking the name of another man. (157)

Forbearing, self-controlled, and emulating the excellent virtues of chaste wives, let her pass her whole life in the constant practice of asceticism, (for swearing meat, honey, wine and sexual intercourse, etc.) (158)

Many thousands of celebrated *Brahmachârins* (such as, *Sanaka*, *Bâlakhilyas*, etc.,) and thousands of Brâhmaṇas have gone to heaven (even) without (the merit of) procreating children. (159)

After the demise of her lord, a virtuous wife, by taking to the life of asceticism, may go to heaven,

even though not blest with a child, like the *Brahmachárins.* (160)

Out of a greed for progeny, a wife, who makes transgressions against her lord, acquires infamy in this life and is ousted of the region of conjugal felicity (*lit.* region where virtuous wives are re-united with their husbands after death.) (161)

A son, begotten by a man on another's wife, and *vice versa* can never be called a son, and nowhere a virtuous woman has been advised to take a second husband (*in the Sastra.*) (162)

A woman, who, discarding a former though inferior husband of her own, marries a better and greater husband, (for the second (time), is condemned in society and is called a fore-enjoyed wife (*Parapurvá.*) (163)

For acts of infidelity to her lord, a wife becomes condemnable in society; she will be reborn as a she-jackal, afflicted with many a foul disease (such as leprosy, etc). (164).

Controlled in her speech, body and mind, a wife, who transgreeses not her lord, attains the region of the husband and is glorified as a chaste woman by the world. (165)

Controlled in her speech, body and mind, and by thus faithfully discharging the duties of matrimony, a a woman (wife) acquires glory in this life and attains the region of the husband, after death. (166)

A true-born one (Brahmana), shall cremate the corpse of such a dutiful wife, dead before him, in the *Agni Hotra* fire, together with the wooden utensils used in that sacrifice. (167)

Having thus cremated his deceased wife, the surviving husband shall again marry a second wife, or

pass the remainder of his life in doing fire-offerings. (168)

A house-holder must not abandon the performance of the five daily sacrifices, conformably to the rules stated before, and shall reside married in his house for the second division of his life. (169)

CHAPTER VI.

HAVING thus duly discharged the duties of the householder, a *Snátaka* Bráhmaṇa, with all the passions of his heart sobered and tranquilised, shall live, self-controlled, in the forest. (1)

A house-holder, when he will find his hairs turned grey and the skin of his body furrowed with lines and wrinkles and see the son of his own son, shall resort to the forest. (2)

Forswearing the use of all kinds of food-grains, as well as that of vehicles and wearing apparels used by (men) in the village, and placing his wife under the protection of his son, or in her company, let him take refuge in the wood. (3)

Taking the *S'rauta* and the *Grihya*-fires, together with the spoons and ladles, etc., used in the *Agnihotra* offerings, with him, let him come out of the village, and live, peaceful and self-controlled, in the forest. (4)

With food-grains used by Munis (divine contemplators) and holy roots, fruit and *S'akas*, let him duly perform these five great sacrifices. (5)

Let him be clad in skin, rags, or barks of trees, bathe morning and evening, each day, wear beard, mustache and clotted hair, and grow finger-nails. (6)

Out of his own food let him make offerings and gifts to the best of his might to the poor, and worship (serve) the guests in his hermitage with offerings of water, fruit and edible roots. (7)

Always devoted to the study of the *Vedas*, with all his senses under control, beneficient and compassionate to all, let him ceaselessly make gifts without receiving them from any one, and exert for the good of all creatures. (8)

He must do the *Vaitânika Agnihotra** fire offering according to the Regulation, and perform the sacrifices on the days of the full and new moon in turn. (9)

Successively he shall institute the religious sacrifices, known as *Rikshishte*, *Agrayana* (the harvest offering), and *Chaturmasya*, as well as those which are respectively to be instituted under the auspicies of the two solstices (*Uttarâyana* and *Dakshinâyana*). (10)

Let him separately offer oblations of sacrificial porridge, etc., cooked with food grains used by *Munis*, in Spring and Autumn, which he himself must glean for the purpose. (11)

Having first offered oblations of holy forest-grains (such as *Nivara*, etc.,) duly cooked, to the deities, let him eat the residue thereof, and use the salt which he himself has manufactured. (12)

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* The consecrated fire which a house-holder duly inaugurates on the altar in the house is called Gárhapatyágni. The mixing of this fire in the pit with the southern fire is called *Vitânam* and *Vaitânika Agnihotra* consists in casting libations of clarified butter in this fire.

Flowers, fruits and edible roots, whether grown on land or water, and the fruit of holy forest trees, as well as oils pressed out of wild seeds he shall take. (13)

Let him avoid honey, flesh, mushrooms, *Bhustrinam*, *Shigru* and *Shleshmataka* fruits. (14)

In the month of *As'vina*, he must give away his store of food grains, fit to be eaten by *Munis*, and which he might have collected in the previous year, and cast away the old clothes and fruits, bulbs and *Sákas*, collected in the previous year. (15)

Let him not eat any thing grown on a ploughed field even if it be voluntarily offered; even under the most pressing circumstances, he must not eat any bulb or fruit, grown in a village. (16)

He must eat his food by cooking it over fire, or fruits spontaneously ripened in course of time, or by grinding the (edible things) with stone, or by simply grinding, or chewing them with his teeth. (17)

He must store up food grain enough for a day's, month's, half year's, or year's use. (18)

Collecting it to the best of his ability, let him eat his food in the day or night, or on the night of the second day after a fast of the previous day, or on the night of the fourth day after fasting for the three preceding days. (19)

Or he shall live as laid down in respect of the *Chandráyana* penance in the light or dark fortnight, or at the close of the fortnight (*i.e.*, on the day of the full or new moon) he must drink barley gruel only one time. (20)

Or he shall live on fruit, roots and flowers alone, on ro those which have ripened, or witherd in

course of time, or live the life of a forest-dwelling hermit. (21)

He shall either stroll on the ground, or stand on the tips of his toes during the day, or gently ramble in the place of his staying, and bathe at morning, noon and evening. (22)

In summer let him practise the five penances,* lie in the open during the rainy season, and wear wet clothes in the fore part of winter. Thus let him gradually increase his penitential austerities. (23)

Thrice bathing, and offering libations of water unto the gods, Rishis and manes, each day, let him purify his body by means of austere penances such as fasting for a month or fortnight at a time). (24)

Having duly installed the sacrificial fire on his own self, as is practised by the forest-dwelling hermits, he must observe the vow of silence; and houseless and unpossessed of fire, he must live on fruit and edible roots (of the forest.) (25)

Apathetic to the objects of pleasure, and continent, he must lie on the bare ground, knowing no other house than the tree-shade, and despising any other place of refuge. (26)

Of *Tapasvins*, forest dwelling or house holder Bráhmaṇas he shall beg his necessaries of life (daily food). (27)

Or having collected it from the village, he shall eat eight morsels thereof in the wood, placing the same in the holow of his palm, or in a chip of bark, or in a cup of tree-leaf. (28)

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* The text has *Panchatapah* which consists in placing one's self amidst five fires, *i.e.*, the four fires blazing on his four sides and the sun shining over-head.—*Translator.*

Thus living in the wood, a forest hermit shall discharge these duties (of his order); for the realisation and correct knowledge of his own Self he shall ponder over the *Srutis* which apertain to the science of (*Brahma*). (29)

With a view to augment their penance and knowledge, and for the purification of their persons, Rishis, Brâhmaṇas and (even) householder Brahmaṇas have made use of (lit, served) these *Upanishads*. (30)

On the advent of an incurable disease, let him, living on air and water, and with his Self rapt in Yoga, go straight to the north east until he quits this mortal life. (31)

By quitting his body in any of these modes of the great sages, a Brâhmaṇa, void of fear and grief, is glorified in the region of *Brahma*. (32)

Thus living in the forest, he shall pass the third period of his life; and forswearing company, he shall dedicate the fourth period of his life to the practice of asceticism. (33)

Thus having successively passed from one order of life over to another, he, the conqueror of his senses, and institutor of many a fire-offering, tired with the labour of begging and offering oblations, shall augment or increase his pleasures in the next world by taking to asceticism. (34)

Having discharged his three debts, let him devote his thought to Self-Emancipation; striving to attain emancipation without dicharging these debts, a man obtains a degraded status. (35)

Having studied the *Vedas* according to the Regulation, procreated sons according to the rules of virtue, and performed the religious sacrifices to the

best of his ability, let him turn his thought to Self-Emancipation. (36)

For seeking the emancipation of self, without having studied the *Vedas*, and procreated children and performed the sacrifices, a Bráhmana shall obtain a very degraded status in the next world. (37)

Having studied all the *Vedas* and paid honoraria to his preceptor, and performed the *Pràjapatya* sacrifice and installed the sacrificial fire on his own self, a Brahmana must abandon his home and take to the life of asceticism. (38)

Those Bráhmanas, who, declaring protection to all creatures, leave their homes and take to asceticism, attain the effulgent regions. (39)

The soul of a Bráhmana who gives no cause of terror to any creature, does not obtain a fright from any creature in return, after escaping from his body. (40)

Having abandoned his home, let him, observing the vow of silence and carrying the holy paraphernalia of asceticism (such as, a staff and an ewer*), betake the life of an ascetic, apathetic to all objects of desire (such as, palatable food, etc.) (41)

Alone and unfriended, let him roam about for working out the emancipation of his self. Having thus alone achieved success, he will neither abandon, nor will be abandoned, in his turn, by, any body.† (42)

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* The text has *Pavitropachitah*. *Medhatithi* explains it by "*Pavitrairmantra Japairathavá pávanai Krichchhrayadibhih* *i.e.*, associated with the sacred Mantras and attached to the practice of austere penances.—Tr.

† Apathetic to feelings of pleasure and pain. He will not miss the absence of his sons and relations, nor will be missed by them.—Tr.

Houseless, bereft of the sacred fire, apathetic and speechless, let him, maintaining the perfect equanimity, enter the village for begging his food. (43)

The carrying of alms bowl, the housing about the roots of trees, companionlessness, the wearing of rags and non-destinction of friends and foes are the characteristics of an emancipated individual. (44)

Life or death he must not court; like a servant waiting for the receipt of his salary, he must bide the time of Death (45)

With his sight he must purify his each foot-step,* drink water which has been strained through a piece of linen, speak the speech which truth has purifie, and do whatever his conscience would approve of (46)

Dispassionately he must bear with his revilers, nor offer affront to any one; let him not, for the sake of this (frail and pathogenic) body, create enmity with any person whomsoever. (47)

Let him not enrage an already angry or infuriated person, speak sweetly and gently to one who is not angry, and refrain from uttering any word about any temporal subject through any of the seven speaking appliances of the mind* (*i.e.*, speak about nothing but Supreme Brahma). (48)

* The text has *Saptadvârâvakirnâncha*, lit promulgated through the seven doors of the mind, which, according to the Vedanta comprise the eye, the nose, the ear, the tongue, the skin, the intellect, and discrimination. *Govindaraja*, on the other hand, explains it by speech originating from its seven objects such as, virtue and wealth, desire and virtue, wealth and desire, and virtue and desire. Certain authorities explain it by "seven regions," as correlated to speech. In short, the meaning is that he must not speak of any object of sight, touch, taste, smell etc., which belongs to the earth and is earthly, and does not appertain to Brahma, the only reality in the universe—Tr.

Always brooding upon the thought of Brahma, non-attached to any thing of this world, and desiring nothing both here and hereafter), let him in the company of his self alone roam about in the world for the pleasure of emancipation. (49)

He must not desire to obtain gifts by reading portends and omens, nor by practising divination or astrology, nor by reading physiognomy, nor by interpreting and preaching *S'astras*. (50)

He must not enter a room, crowded by hermits, Bráhmaṇas, birds, beggars or others. (51)

With his hair, beard and finger-nails clipped, and carrying a staff and an ewer, he shall wander without creating hardship on any creature. (52)

His ewers, etc., shall be made of unbroken non-metallic (vegetable) substances; like that of sacrificial ladles during the celebration of a religious sacrifice, their purification should be made with water. (53)

Vessels made of gourds, wood, earth or bamboo, should be used by the fourth order of ascetics (yatis). This is what Manu has said on the subject. (54)

Once a day, let him stroll out for begging alms and refrain from attempting to secure a large quantity of food-stuff by begging; through attachment to a larger alms-collecting, a *yati* (ascetic) may ultimately become attached to things of the senses. (55)

After (the hearths of house-holders) have ceased to emit smoke, after pestles and mortars have been laid aside for the day, after the hearth-fires have been extinguished, after the house-holders have all eaten their meals, and plates with leavings have been cast

away, let an ascetic stroll out for alms, each day (in the evening). (56)

He must not be sorry, if he obtains no alms, nor rejoice at its receipt; collecting alms (food), enough for the purposes of barest existence, he must free himself from the sensibilities of contraries, pleasure, pain, heat, or cold, etc.) 57)

By all means, let him condemn gifts (alms), given with honour; by such glorifying gifts, a *yati*, though emancipated, is enchained again. 58)

By taking small food, and by residing in solitude, he must withdraw his senses from their attracting objects of enjoyment. (59)

By restraining the senses, by annihilating love and aversion, by extending compassion to all creatures, (a *yati*) attains immortality. 60)

He must ponder on the sufferings of human life, brought about through the effect of evil deeds such as, the consignment of (souls) to the tortures of hell, and the dreadful sufferings therein to be endured. (61)

On separation from objects of love and association with those who are loathsome, on the ravages of age and imbelicity, and affliction from desease. (62)

On the exit of the soul from the body, and its rebirth in another womb, after death, and on the transmigration of this inner spirit through tens of millions of wombs. (63)

On the affliction which is endured by all embodied creatures through the predominance of sin; and on the eternal felicity they enjoy through the effect of their virtue and virtuous wealth. (64)

By means of yoga he must comprehend the desembodied self of supreme Brahma, which, in its gross

from, runs through all types of living beings, good or bad, high or low. (65)

Placed in whatsoever station of society, and (howsoever) defiled, let him practise virtue and be equally (compassionate) to all creatures. The mere cloak of virtue (Garb of holy orders) is no virtue. (66)

It is the (actual contact of) a *Kataka* seed which tends to clear water of its impurities, the mere mention-of its name can not make (tur bid) water, clear. (67)

In day or night, and even in disease, he must, for the protection of (small) animals such as, the ant, etc.) walk by carefully observing the ground. (68)

For expiating the sin of unconsciously or unknowingly killing animal lives in the night, a *yati* must bathe, and six times suppress his breath in the manner of a Pranayama. (69)

Even three *Prânâyâmas*, coupled with *Pranava* and *Vyâhritis* and duly practised, should be understood as forming the highest penance of a Brahmana. (70)

As burning metals are purged off their dross, so the impurities of the senses are burnt off by practising the *Prânâyâma*. (71)

Let him burn down the defects of his senses (mental propulsions) with Pranayama; sin, by concentrating his mind on Self; attachment to the world, by withdrawing the senses from the external objects; and ungodly attributes of his self, by means of divine contemplation. 72)

The all-pervadingness of this Inner Self, which runs through all creatures, whether high or low, is unintelligible to untrained and uncultured intellects,

let him witness this all-pervadingness by means of communionstic contemplation (*Dhyâna* Yoga). (73)

Him, who has fully witnessed this (all-pervadingness of supreme) Self, the acts do not enchain; bereft of this witnessing, a man shall revert to this world. (74)

Universal compassion, annihilation of all killing and injuring (desires,) control of the senses, institution of religious rites enjoined in the *Vedas*, and practice of austere penances are the factors by which one can realise the Supreme Self in life. (75)

Supported by the pillars of bones, bound by ligaments, plastered over with flesh and blood, and covered with skin, this body should he understood as the foul-smelling refuge of urine and excreta. (76)

He shall have to quit thls bodily frame, subject to age and imbecility, the abode of diseases, afflicted with pain and suffering, the transitory embodiment of material elements, characterised by the quality of Rajas. (77)

As a tree tumbles down from the bank of a river as a bird quits a tree (at day break), so the self, like an aquatic animal freed from the jaws of an aquatic monster (crocodile,) with the greatest difficulty, becomes liberated from this body. (78)

Leaving his good to his dear ones and his evil to his enemies,* let him, by dint of contemplation, attain the eternal Brahma. (79)

When through the effect of contemplation he will be entirely desireless about things of the world, then

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* Let him leave the good he has done to his friends and the evil which he has suffered at the hands of his enemies work out their respective effects in them, and let him not any wise associate his Self with them and banish their thoughts from his mind.—Tr.

he shall acquire eternal felicity both here and hereafter. (80)

Thus by gradually abandoning all associations, and becoming free from pairs of contraries, his self will merge in *Brahma.* 81

All these aforementioned, (latent possibilities of his nature such as, the knowledge of identity of his self with Supreme Brahma, extinction of all feelings of mineness, etc.,) bocome pa'ent only through the practice of meditation; he who has not acquired the knowledge of this identity will not obtain the highest good (emancipation of self) through meditation. (82)

He must constantly mutter the sacred *mantras* which are related to the performance of *Vediac* sacrifices, or to the adoration of *Vediac* deities, or to the knowledge of self, as well as those of the Vedanta which treats of eternal realities.* (83)

This Brahma is the refuge of all knowing as well as ignorant beings. It is the final goal of the aspirations of all heaven-desiring individuals. 84)

A Brâhmaṇa, who, following these graduated steps, takes to asceticism, shakes off all sin and attains the supreme Brahma. (85)

Thus have I disclosed to you the duties of the self-controlled *yatis* (fourth order of ascetics), now hear me promulgate the duties *Vediac Sannyásikas.*† (86)

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* The text has *Adhiyajnam* which means the spirit of *Vishnu* (all-pervading self) residing as the tutilary divinity of religious sacrifice in his eternal and infinite embodiment. Compare *Adhiyajnohamevatradehe* (I am *Adhiyajna* in this body).

Bhagavadgita.—Tr.

† *Veda Samnyásikas,* cottage-dwilling anchorites who have abandoned the performance of *Agni-hotras* and other religious sacrifices enjoined to be performed in the *Vedas.—Tr.*

Brahmachàrins, house holders, forest dwellers and *yatis* fourth order of ascetics, all these four several orders have sprung from the order of house holder. (87)

All these orders, adapted and gone through according to the Regulation, lead a Brâhman, who has duly discharged the duties they respectively entail, to the supreme status 88

Of all these orders, the order of householder is said to be the highest according to the ordinance of the Vediac Law code, since it is the order of householder that supports all the other three orders. (89)

As all rivers, whether bearing masculine or feminine names, finally draw their support from the ocean, so all the orders (of ascetic, *Brahmacharins*, etc.,) draw their maintenance from the order of householder. (90)

By Brâhmanas, belonging to all these four orders, should be assiduously pursued the ten-attributed virtue. (91)

Contentment, forbearance, non-attachment to worldly concerns, non-avarice, purity, subjugation of the senses, knowledge of the immutable principles, erudition, truthfulness, and non-irascibility, are the ten specific attributes of virtue. (92)

Brâhmanas, who having throughly learnt of these ten attributes of virtues, practise them in life, attain the most exalted status. (93)

A Brâhmana, having discharged the three-fold debt of life and practised the ten-attributed virtue and heard the discourse on Vedanta according to the Rugulation, must be take to asceticesm. (94)

Having abandoned all acts and annihilated the demerit arising from work, let him constantly study

the *Vedas*, living in the maintenance of his son. (95)

Bereft of all work, apathetic to the pleasures of heaven as factors of enchainment, on account of the privilege of witnessing his Self, and by constantly brooding over Brahma, a Brâhman attains the highest bliss. (96)

Thus the fourfold Virtue of Brahmanas, auspicious and bearing eternal fruits, has been narrated to you, now hear me discourse on the duties of kings. (97)

CHAPTER VII.

Now I shall relate the rules of conduct which should be followed by the king, and the mcde by which he shall achieve the highest success. (1)

The protection of all should be justly and lawfully made by a Kshatriya (king), intiated with all the initiatory rites inculcated in the *Vedas*, according to the laws of his own realm and in the exercise of the functions peculiar to his own order). (2)

Out of terror all creatures run about when the world suffers anarchy ; hence, the lord created the king for the protection of all. (3)

Out of the eternal essence of the deities, Indra, wind god, Yama (Death), Sun, Fire, Varuna (water god), Moon, and Vittesha (the lord of riches.) (4)

Since the king has been made out of the essence of Indra, and such like deities, his energy overwhelms all creatures in the world. (5)

Like the sun, he dazzles the sight and mind ; no one can look at his face in this world. (6)

In his energy he is like unto *Agni* (fire,) *Vayu* (wind god) *Arka* (sun) *Soma* (moon), the lord of virtue Yama, *Kuvera*, Varuna and the great Indra. (7)

The king, if he be an infant, must not be belittled in the knowledge of his human birth, he is the great divinity manifest in the shape of a man. (8)

Fire doth consume a man who may unconsciously come in its contact, the fire of king's wrath burns down one's whole family with all its animals and possessions. (9)

He (the king), in due consideration of the exigencies of the work, force, country and time, assumes diverse attributes under diverse circumstances for the realisation of the inceptive principle of his existence.* (10)

He, in whose grace dwelleth the goddess of opulence, in whose prowess resides victory and in whose wrath abideth death, needs must be full of all energy (*i. e.* all effulgent.) (11)

He, who, out of folly, incurs the enemity of the king, certainly meets his doom; speedily doth the king resolves his destruction. (12)

Hence, let not a man violate the gracious or ungracious command of the king which he might be pleased to make in respect of his friends or foes. (13)

For the achievement of his (king's) end, the lord (Brahma) created, out of his own essence, his son, the punishing rod of sovereignty for the protection of all creatures. (14)

Out of fear of that (rod), all created things, whether mobile or unmobile, are enabled to enjoy their respective enjoyments and do not diviate from their specific duties in life. (15)

In due consideration of the time, place, knowledge and specific nature of his offence he must inflict proper punishment on an offender. (16)

That rod of sovereignty is in fact the sovereign; he is said to be the leader and regulator (of society,) the surety for the due discharge of their duties by (the members of) the four social orders. (17)

The rod of soverignty governs the subjects, the rod of punishment protects all the subject people; it is the rod of punishment that wakes up by the side of those who are asleep, the erudite ones call punishment the embodiment of virtue. (18)

Punishment, justly inflicted after due deliberation, endears all subjects; unjustly inflicted, it destroys them all. (19)

When the king fails to unremittingly inflict punishments on offenders, the powerful will torture the weak, like fishes fried on gird irons. (20)

(Had there been no terror of punishment), crows would have drunk the sacrificial porridge, the dogs would have licked off sacrificial clarified butter, no one would have had the right of ownership in any thing and the miscreants would have been paramount in society. (21)

Men are dominated by the fear of punishment, rare is the man who is moral for the sake of morality; it is the terror of punishment that enables all men to enjoy their earnings or possessions. (22)

Even gods, and demons, Gandharvas, Rakshas, and celestial serpents and birds, dominated by the fear of divine retribution, tend to discharge their respective duties (for the advancement of the universe). (23)

Extinction, or anomaly of, punishment will vitiate all the social orders, cause all bridges to be broken down, and create a panic among all ranks of the society. (24)

Subjects are not agitated (in the country where stalks the blue-coloured, red-eyed rod of punishment, if its wielder (king) fails not to see things in their true light. (25)

Such a truthful, intelligent, inflictor of punishments, who is possessed of good deliberations and understands the principles of virtue, desire and wealth, men call the king. (26)

The three categories (of virtue, desire and wealth) of the sovereign, who justly and properly inflicts punishment, become augmented; while punishment destroyeth a self-seeking, sensuous, deceitful, and arrogant king. (27)

This mighty rod of punishment, which is too heavy to be borne by an uncultured king, will destroy, with his friends and relations, a sovereign, who has deviated from the path of virtue. (28)

After that (*i.e.*, after the complete ruin of an iniquitous king with his progeny, etc.,), an unjustly inflicted punishment (will) lead to the destruction of his kingdom, forts and subjects, both mobile and immobile, and then proceed to oppress the gods and holy sages, who reside in heaven, (by making the offering of oblations to them impossible). (29)

Devoid of the co-operation of his allies (ministers, generals, priests etc.,), foolish, greedy, uncultured, and attached to the pleasures of the senses, such a king becomes incapable of inflicting punishments in proper cases. (30)

A pure, truth-seeking, intelligent king, possessed of good allies (cohorts) and acting conformably to the teachings of the Sastra, is alone capable of exercising the rod of punishment. (31)

Let him be just and equitable in his own dominion, hard-hitting in respect of his enemies, straight in his dealings with his friends, and forbearing to the peaceful Bráhmanas. (32)

The fame of a king of such conduct, even if he lives on fares of poverty, shall expand in this world, like oil-drops on water. (33)

The fame of a king of (contrary conduct, who has not controlled his senses, shall contract in this world, like drops of clarified butter on water. (34)

Of the members of all the (four) several castes in their order of enumeration, true to the duties of their respective orders, the king has been created the protector. (35)

Now I shall enumerate to you in due order the duties of the king and his servants in protecting the subjects. (36)

A king, leaving his bed at early dawn, shall worship old Brâhmaṇas, well-versed in the three Vedas, and abide by their instructions. (37)

Daily he shall abide by the instructions of pure, old, and Veda-knowing Brâhmanas; a king, who acts according to the instructions of the old, is certainly and always worshipped even by Rakshas (38)

Even though humble in spirit, he must learn humility from them (Brâhmaṇas), each day; a king, who is humble in spirit, can never be destroyed. (39)

Many kings, with their progenies, have been destroyed through arrogance (hauteur); and kings, who

had been exiles in forests, have regained their kingdoms, through humility. (40)

Vena, king Nahusha, Sudâsa, Yâvani, Sumukha and Nimi were destroyed through hauteur. (41)

Through humility, Prithu and Manu regained their kingdoms; through humility Kuvera obtained wealth and opulence; and the son of Gádhi (Vis'vâmitra), the status of a Brâhmaṇa. (42)

From Brâhmaṇas, well-versed in the three Vedas, he must learn the three Vedas, the eternal principle of punishment, the science of reasoning, the science of Self-knowledge, the principles of trade, agriculture, and cattle rearing, and the science of wealth. (43)

Day and night, he must be engaged in conquering his senses; a king, who has conquered his senses, is enabled to keep his subjects under control. (44)

Let him assiduously avoid the ten evil habits, which originate from desire (lust), as well as those eight, which result from anger, and which are sure to end in grief. (45)

A king, addicted to vices resulting from desire (lust), becomes dis-associated with virtue and wealth; addicted to those which result from anger, he meets his doom. (46)

A hunting excursion, a game with dice, day-sleep, calumny, promiscuous intercourse (lit, a large concourse of wives), intoxication, singing, dancing, music, and idle rambling, these are the ten vices which originate from desire. (47)

Deceit, or crookedness of temper, rashness, the seeking of other men's discomfiture, envy, the spirit of fault-finding, the robbing of other men's money or non-payment of just debts, use of abusive language, and

battery, these are the eight vices which originate from anger. (48)

Assiduously he must conquer that greed which all erudite men have described to be the parent of these two sets of vices. (49)

Abuse of wine, gambling with dice, promiscuous sexual intercourse, and a hunting excursion, these four should be successively regarded as the most inveterate of vices originating from desire. (50)

Battery [with a club, use of abusive language, and encroachment on other men's wealth, these three should be always regarded as the most inveterate of vices resulting from irascibility (anger,) (51)

A self-controlled king must know these seven concomitant evils (such as, the abuse of wine, gambling with dice, promiscuous intercourse, hunting excursion, assault, use of abusive language, and encroachment on other men's wealth) of the two (preceding) sets of vices as most heinous, each preceding one being more heinous than the one immediately following it in the list. (52)

Of vice and death, vice is more painful, in as much as a vicious man, after death, will sink down to a lower and lower status, whereas a non-vicious man will ascend to heaven. (53)

He shall select seven or eight ministers of tested virtue and ability who would be conversant with the prices of lands, well-versed in the Sastras, valorous, and born of noble families, with unmissing aims in archery or in the use of arms. (54)

Even a work, which may be easily accomplished, may appear difficult to an unaided man to accomplish; how can a kingdom, which involves so many mighty issues, be governed by a single, unaided person? (55)

With them he must deliberate on all general topics of treaty and war, on the maintenance of forces, on the state of the exchequer, on the capacity of the capital and the kingdom as regards the location and food-supply of their inmates, on ways and means, on the protection of his person and kingdom, and the distribution of revenue among its worthy recipients (public officers) (56)

Having heard the several and independent opinions of these counsellors, let him carry that much of those opinions into practice which conduces to his welfare. (57)

The King shall deliberate with the most erudite Brâhmana among these concillors on the most important topic regarding the six predicatives of the kingdom (*viz*. treaty, war, expedition, etc.). (58)

Having been confident of his integrity, let him entrust all works to him (*i.e.*, ot the Brâhmana premier) and undertake all works, after first having deliberated with him. (59)

Other councillors, pure, intelligent, affluent in wealth, and of tested virtue and comprehension, he shall also appoint. (60)

Kings shall appoint so many skillful, intelligent and hard-working officials, as may be considered necessary for the due discharge of their kingly duties. (61)

Out of these he must appoint skillful, valorous men of noble parentage in protecting the wealth of the kingdom, and in supervising the mines (sources of revenue); and conscientious men he shall appoint in matters of domestic economy. (62)

An intelligent, pure-hearted man of noble family, efficient, well-versed in all the Sástras, and capable of

interpreting other men's feelings from their meins and demcanours he shall appoint as an ambassador. (63)

A person, handsome-looking, intelligent, skillful, pure-hearted, devoted to his person, capable of judging the spirit of the place and time, fearless and eloquent, is recommended to be the ambassador of the king. (64)

The forces of the realm, as well as the maintenance of its internal peace should be in the hands of the General (Amátya); the government and treasury in the hands of the king, and the (declaration of) war and treaty in the hands of the ambassador. (65)

The ambassador is fit to create or break an alliance; he does that, by which those who are not united are united in alliance, and those who are allies are severed from one another. (66)

He (the ambassador) shall ascertain from the gestures and demeanours of the intimate friends (associates) and relations of a (foreign king), as well as from those of his servants, the scope and nature of his works and undertakings. (67)

Having ascertained the nature and scope of the works (of a foreign king), he shall so deport himself (in his realm) so as not to any wise imperil his personal safety. (68)

He, (the king) must live in a dry, fertile country, (enjoying much of sun light and bereft of swamps and jungles), containing large stores of food-grain and a large population of Aryan settlers, clear (free from disease and disturbing physical phenomena), beautiful with shady trees and creepers, bordered by (adjacent to the territories of his submissive vassals, and which offers means of livelihood (by trade or agriculture. (69)

He shall live by taking refuge either in a fort (girdled by deserts), or in a land-fort, or in a water-fort, or in a wood-fort, or in a fort composed of men (*i. e.*, guarded by troops of soldiers). (70)

By all endeavours let him take refuge in a hill-fortress; a hill-fort is the best of all forts for its many excellent features and advantages. (71)

Of these, the first three forms of forts are respectively inmated by quadrupeds, hole dwelling animals, and aquatic creatures, and the remaninig three are respectively inmated by monkeys (quadrumanas), men and deities. (72)

As huntsmen can not hurt these animals, while residing in these fortresses, so his enemies cannot assail a king who has taken refuge in any of them. (73)

Since from behind the battlement of a castle an archer can fight a hundred archers, and a hundred archers can fight a ten thousand archers, so the building of a castle is imparatively obligatory (on a king.) (74)

The fort should be equipped with weapons, money, food grains, transport-animals, Brâhmaṇas, artisans, engines, forage and water. (75)

Within this fort the king shall cause his palace to be built, commodious, secret, white, fit for all seasons of the year, and provided with trees and water. (76)

Residing therein, he must marry a wife, beautiful, accomplished, possessed of commendable bodily features, born of noble parentage, and belonging to his own caste. (77)

He shall appoint a priest and a *Ritvik*, who will respectively perform his domestic sacrifices and the *Vaitânika* fire-offerings. (78)

The king shall institute various sacrifices, and pay honoraria to priests officiating at them; for the acquisition of virtue likewise he shall make gifts of money and articles of enjoyment to Brâhmaṇas (79)

At the end of the year, he shall collect revenue from men appointed to collect it (from his subjects); and he shall be like a father unto persons, true to the Sastra, and residing in his dominion. (80)

And in those matters he will appoint efficient supervisers (agents ?), who will superintend the works of men (appointed by the king. (81)

The king must be the worshipper (pecuniary helper) of Bráhmaṇas, returned from the houses of their preceptors. This (worship) is said to be the eternal treasure of a king in *Brahma*. (82)

That treasure) the thieves steal not, nor enemies destroy; hence a king should deposit that eternal treasure in Bráhmaṇas. (83)

Oblations (food) cast in the mouths of Brâhmaṇas are superior (in respect of merit) to those offered in *Agnihotrà* fire-offerings, inasmuch as they do not deteriorate, nor wither, nor decay. (84)

A gift, made to a non-Brâhmaṇa, bears ordinary merit; those made to a degraded Bráhmaṇa, to a well-read one, and to a *Veda*-knowing Brâhmaṇa respectively bear double, hundred thousand and eternal merit. (85)

Through the difference of characters of its recipients, and the variation in the sincerity of feeling with which it is offered, a gift acquires a greater or lesser merit in the next world. (86)

A king, protecting his subjects, if called by an equally powerful or more or less powerful adversary to

battle, must not be reluctant to fight in consideration of his martial duties (87)

A non-reluctance to fight, the protection of subjects and serving the Bráhmanas are the most auspicious duties of kings. 88)

Of two kings, trying to kill each other with superior forces, the one, who does not turn his back on the battle-field, goes to heaven, after death. (89)

Fighting, he must not kill his enemies in battle with hidden weapons, nor with barbed, poisoned, burning or fire-mouthed arrows. (90)

Himself riding in a chariot, he must not kill an adversary, standing on the ground, nor one who is a eunuch, or prays for life, or surrenders himself. (91)

Nor one who is asleep or unarmoured, nor one who is unarmed or stript of clothes, nor one who is a mere non-fighting on-looker, or is engaged with another. (92)

Nor one whose weapon is broken, or who is bemoaning the loss of a killed relation, or is seriously wounded; nor one who is afraid of life, or flying from the battle-field in consideration of his martial duties. (93)

Afraid of life, if one, while flying from the field of battle, is killed by the enemy, he acquires all the demerit of his master (employer) (94)

All the merit, which such a run-away (from battle) might have acquired for heaven, his master will acquire in the event of his being killed during flight. (95)

A car, a horse, or an elephant, as well as paddy, wealth (money), women and all other articles, or any meta l other than gold or silver, whatever one might have conquered (captured in war), would be his own. (96)

"The residue shall go to the king" is the dictum of the *Vediac* law on the subject; a thing, which has not been captured by any particular man (*i.e.*, all such articles), he (king) shall divide among all the soldiers. (97)

The eternal and commendable duty of a warrior is (thus) described; a Kshatriya, while engaged in killing his adversaries in battle, must not deviate from this duty. (98)

(A king) must covet what has not been acquired, assiduously protect what has been acquired, augment what has been kept and protected, and distribute this augmented wealth among worthy recipients (*i. e.*, spend it on worthy projects.) (99)

The preceding four acts he must regard as the highest good in his life; and hence, assiduously he must do them from day to day. (100)

A king shall covet a thing, ungained, by means of force; keep the acquired wealth by giving due attention to its increase (*i.e.*, the acquired wealth with interest accrued thereon), and pay over the increase to worthy recipients, (101)

Each day, he must maneuver his forces; each day, he must manifest his prowess; each day, he must conceal the performances of incantationary rites; and each day, seek the weak points (watch the discomfitures) of his enemies. (102)

The world is overwhelmed with the terror of a king, who daily maneuvers his forces: hence, he must bring to submission all the world with the (show of his) might. (103)

Secret in his design, he must be straight-forward in his dealings, and never live by deceit; but he must be

wise enough to understand the stratagem of his adversary. (104)

He must not let his enemies know of his weakpoints, but he must learn them of his adversaries; like a tortoise hiding his limbs (within the cavity of its shell), he must conceal his own weaknesses (lit, holes.) (105)

(Patiently, and concealed.) like a heron, he must watch his own interests (*i.e.*, the discomfiture of a fishlike fickle adversary), attack his enemy (even if big like an elephant) with the courage and prowess of a lion, dart upon (his prey) like a leopard, and beat out a retreat (with the fleetness and subtility of) a hare. (806)

Those, who will (dare) being the enemies of such a conquering king, he must bring under his control with the appliances of conciliation, etc. (107)

If thy do not stand (*i.e.*, can not be conquered with) the application of the first three appliances (conciliation, buying off and division,) he must conquer them at once or gradually with his forces. (108)

Of the four expedients (of Government such as, conciliation, buying off, division and war), wise men recommend the adoption of conciliation and war for the advancement of the kingdom. (109)

As a weeder weeds out the weeds and preserves the paddy plants in the field, so a king must protect the kingdom (loyal subjects) and destroy its enemies. (110)

A king, who has indiscriminately ploughed (the field of) his kingdom, shall be ousted thereof; he shall meet destruction with his relations (progeny, etc). (111)

As the vitality of a man ebbs away (on account of the aggravation of his bodily humours) through fasting (and such like depletory causes), so the life of a king

ebbs away through the enragement of his subjects. (112)

This measure should be always adopted for the management of the state; a king whose kingdom is well-managed (well-ordered) attains happiness. (113)

For the orderly management of the state, he shall appoint governing officers over each circle *(gulma)* of one hundred, two hundred, three hundred, or five hundred villages. (114)

He shall appoint a head man of each village, a headman over ten villages, a headman over twenty villages, a headman over hundred villages, and a head man over a thousand villages. (115)

The governor of the village shall try all cases of offence occurring therein; cases which he is not competent to decide, he shall refer to the governor of ten villages. In cases of doubt or incompetency, the lord of ten villages shall refer to the lord of twenty villages; and the latter, to the lord of a hundred villages; and he too, under similar circumstances, to the lord of a thousand villages. 116—117)

The king's daily dues from the inmates of a village, (such as articles of food or drink, and fuel etc.,) the governor of the village shall receive (enjoy, each day. (118)

A governor of ten villages shall enjoy a *Kula* measure* of land; a governor of twenty villages, five *Kulas*; a governor of a hundred villages shall enjoy a village; a governor of a thousand villages, a town. (119)

* The measure of land which a cultivator can plough with a plough yoked with six bullocks, in a day (morning and evening) of six hours.

Other confidential ministers of the king shall assiduously supervise the works of these village-governors and other works as well. (120)

In each city the king shall appoint officers, mighty like the mighty planets, seen among the stars in the higher spaces of heaven, who will think of all matters relating to its government. (121)

He (city governor) shall go out on tours, inspecting the works of headmen of villages, and of the works of these city-governors the king shall be cognisant through spies. (122)

The king's servants, connected with the government of the realm, are often found to be exacting and deceitful; the king shall protect his subjects from (the exactions of) these officials. (123)

The king shall excommunicate from the country corrupt officials, who would receive undue gratifications from suitors (at their courts), and confiscate their goods as well. (124)

Maids, messengers, and minials, engaged in the king's service, shall be daily paid their wages at rates varying according to the nature of their posts and services. (125)

One *Pana* (Anna) should be the daily wages of menial servants, and six *Panas* those of higher ones. Each menial should get one *Drona* of paddy, every month; and a higher servant, six *Dronas*; each menial should obtain a cloth, every six month, while a higher servant should get six pieces (three pairs). (126)

Taking into consideration the baught-price as well as the sale-price of his goods, the cost of conveyance, the costs of his daily living, and other contingent expenses, as well as the cost of ensuring safety to

his goods (*yoga-kshema*), the cost of policing the forests, rivers, hill-passes, etc.) he shall levy taxes on merchants. (127)

The king, after due deliberation, shall always impose taxes on profits of traders and cultivators, as well as on those of the state. (128)

As leeches, calves and bees, little by little, draw their respective sustenances, so the king shall draw his revenue from his realm, little by little, each year. (129)

A fiftieth part of its value should be the tax on gold or animal; and a sixth, eighth or twelfth part of its value on food-grain, according to circumstances, should be collected by the king, each year, from his subjects. (130)

He shall take a sixth part of profits derived from trees, honey, clarified butter, scents, cereals, saps, flowers, roots and fruits. (131)

As well as of that derived from leaves, *s'ákas*, weeds, leather, bamboo-made articles, earthen vessels, and all kinds of stone-ware. (132)

A king, even at the point of death, must not receive any revenue from a *S'rotriya* Bráhmana; nor must he suffer a *S'rotriya*, living in his territory, to be oppressed with hunger. (133)

The kingdom of a king, wherein a *S'rotriya* is overwhelmed with hunger, is soon consumed by that hunger. (134)

Informed of his *Vediac* knowledge and holy rituals, the king shall provide for his proper means of subsistence; and like a son of his own loins, he shall protect him (*S'rotriya*) from thieves, etc. (135)

The religious rites which a *S'rotriya*, protected

by the king, performs every day, tend to increase the longevity, riches, and territories of the king. (136

The king shall levy a nominal tax on poor men, living by plying small trades in his kingdom. (137

The king shall cause each artisan, manufacturer, S'udra and labourer, to work for him for a day, each month. (138)

Out of affection for his subjects, he must not bring about his own ruin by forswearing to collect his revenue from them, nor cause their ruin by his greed; by so bringing about his own ruin, he will become an oppressor of his own self, as well as of his subjects. (139)

The king must be mild or sharp (hard) according to the exigency of each case. Endeared to all is the king who can be thus mild and hard, (140)

Tired or incapable of personally attending to the affairs of the state, the king shall place in his own stead (*i. e.*, delegate his authority to) his wise, nobly-born premier, who has controlled his senses. (141)

An energetic sovereign, free from folly, thus formulating and ascertaining his duties, shall protect his subjects. (142)

The king, who with his ministers and officials, sees and suffers his subjects to be harassed by thieves and robbers, is a dead, and not living, king. (143)

The highest duty of a Kshatriya (king) is the protection of his subjects; a king, who enjoys the just and properly levied revenue (of his realm), becomes associated with (*i. e.*, acquires) virtue. (144)

Having left his bed in the last watch of the night, and attended to the calls of nature, and carefully washed himself, he, after having cast oblations in the

fire and worshipped the Brahmanas, shall enter the auspicious hall of assembly. (145)

Seated in that (assembly-hall, he shall graciously speak to and (courteously) dismiss his subjects; and having dismissed them all, he shall deliberate with his ministers. (146)

On the hill-top, in the solitary chamber of his palace, or in the dense solitude of a lonely forest where even birds cannot penetrate, he must deliberate (with his ministers without letting his resolution being in any way detected (by them). (147)

A king, whose counsels the vulgar can not detect, is enabled to enjoy the whole world, even if he be bereft of treasure. (148)

He must avoid the (presence of) idiots, of dumb or deaf ones, of birds (such as parrots, etc.), of extremely old men, of women, of *Mlechchhas* (barbarous people), of sick folks, and of those who have got limbs in less. (149)

It is fickleness, and parrots and women in special, who disclose the counsels of kings; hence, they should be studiously avoided at the time of deliberation). (150)

Reposed and refreshed, either alone, or in their (*i. e.*, ministers') company, he must ponder on (themes) of virtue, desire and wealth at midday, or at midnight. (151)

Acquisitions of virtue, desire and wealth, which do not conflict with one another, should be made; the daughters should be married; and sons, protected. (152)

The sending of spies (into the realm of his adversary), the execution of acts already undertaken, the contemplation of deportments of the female

inmates of the palace,* as well as of the endeavours of his spies in foreign countries, should be made (by the king). (153).

His entire eight-fold duty,† his five-fold espionage (*Varga*),‡ love and aversion of (his subjects, and the usages of his country he must ponder on. (154)

He must assiduously watch the expansion of a

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* His queen killed king Viduratha with a weapon, which she previously kept concealed within the braid of her hair, and the queen of the knig of Kasi killed her lord with the contact of her poisoned anklets (*Nupur*).

† *A'dánecha Visargecha tathápraisha-nishedhayoh; Panchamechártha-vachane Vyavahárasya chekshane. Danda s'uddhyoh sadá Yuktastenáshtagatikonripah.*— *Ushaná.*

Collection of revenue, disbursement of the revenue in the shape of salaries to state-officials, restraint on ministers and officials in affairs of the state, declaration of injunctions in respect of hostile acts done by the king's servants, supervision of the administration of justice, infliction of punishment, and the institution of purificatory rites for expiating the sin of an iniquitous act, these are the eight duties of the king. *Kulluka* gives the above extract from *Ushaná* in support of the explanation he has offered. *Medhatithi*, on the other hand, describes the duties of sovereignty as undertaking of acts not already undertaken (*Akritárambha*), completion or execution of those, already undertaken (*Kritánushthánam*), specification of an act already executed (*Anushthitavisheshanam*).

Construction of roads, caravans and bridges, the building of forts, repairing forts and other public buildings already constructed, capture of elephants, working of mines, construction of barracks for soldiers, and clearing of forests, according to others.

† Appointment of spies such as, those who disguise themselves as (1) students (*Kapatikas*), or (2) *Sannyásins*, or (3) peaceful householders, (4) or Merchants (*Vaidehikas*) or as (5) shaven-headed ascetics (*Tapasvins*)

Madhyama,* or *Udâsina*† sovereign, and the movements of a *Vijigishu* king (*lit.*, of a king bent on conquest *i. e.*, the central monarch). (155)

These four sovereigns (*Prakritis*) collectivly form the basis of the circle of sovereignty (*Mandalam*, balance of power). Together with the eight other *Prakritis*,* they are twelve in number, and constitute the *Prakritis* (constituent elements of the state and allies, etc.) (156)

Each of these twelve *Prakritis* (sovereigns, allies) has five *Prakritis* (essential constituents of the state) of their own such as, ministers, government, forts, treasury, and punishment (administration of justice), thus forming seventytwo in all. (157)

The king, whose realm adjoins that of his own, (2) he mast reckon as his adversary (*Ari*), as well as him who is the ally of that adversary; him whose realm is contiguous to that of his foe as his ally (*Mitram*); and him who is other than these two (foe and ally) as indifferent (*Udasina.*) (158)

With the expedient meaures of state-craft such as, concilliation, division (breach-making among allies), etc., either jointly or severally applied, or with prowess or diplomacy, he must bring these (sovereigns) under his control. (159)

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* A king whose territory lies between the realm of a conquest-intending sovereign (*i. e.*, central monarch and that of his adversary (*Ari*) and who is capable of doing good to them when combined, but is powerful enough to subdue them severally when not allied with each other, is called a (*Madhyama*, intermediate) sovereign—*Kulluka*.

† *Uddsina* (*lit.* indifferent) means a sovereign who is capable of benefiting or suppressing the *Madhyama*, *Ari* and *Vijigishu* kings at will, whether they are combined or uncombined—*Kulluka*.

He must constantly ponder on the six political expedients of treaty, war, military expedition, toleration (*i. e.*, waiting for opportunity), dividing the army and attacking the enemy in detachments,* and making alliance with a more powerful king (when attacked by an enemy). (160)

According to circumstances, he (the king) mast take recourse to the expedients of toleration, expedition, treaty, war, guerilla skirmishes (*Dvaidhi*), or alliance with a more powerful sovereign. (161)

Of twofold nature is Treaty, of twofold nature is War, of twofold nature is expedition, of twofold nature is toleration (waiting for opportunity), and of twofold nature is an alliance with a more powerful ally. (162)

A treaty entered into by two sovereigns, for offensive (and defensive) purposes for the time being, is called *Samána-yána-karmá*; while the one, which is entered into for a prospective benefit and which takes effect in some future time, is called *Viparita.* These are the two forms of treaty. (163)

A war, whether declared in the proper or improper season,† by a king for his own good, and a war so declared by him for the protection of his ally (illustrate) the two kinds of war. (164)

Twofold is the nature of a military expedition (campaigning) according as it is undertaken at will by a

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* The text has *Dvaidhibhávam*, which, according to several authorities, implies double-dealing, *i. e.*, keeping an apparently frienely relation with the enemy. We, however, have adopted *Kulluka's* explanation.

† *Akàle* (lit, at an improper time) *i.e.* in any month of the year other than that of *Márgas'irsa—Kulluka.*

Kàle (at the proper time), *i.e.* when the enemy is in distress.

king alone (on the sudden discomfiture of his enemy), or in combination with an ally. (165)

Twofold is the nature of *A'sanam* (toleration of, or bearing with, the rising supremacy of his enemy), according as it is either made by a king on account of the loss of his forces through his past follies or as the effect of sin of his former birth; or as it is resorted to by a capable or powerful sovereign at the request (and for the welfare) of his ally). (166)

Twofold is the nature of the division of the army, accordingly as it is made for the achievement of the object (of the war), or for the protection of the sovereign. This is what has been said by experts on the six expedients of state-craft. (167)

Twofold is said to be the nature of alliance with a more powerful ally, according as it is made by (a sovereign) hardly pressed by his enemy at the time, or only as a pretext to intimidate his future and intending invaders. (168)

A sovereign, when he shall find that, at the cost of an inconsiderable pain or loss for the present, he can purchase his permanent superiority in future, must then enter into a treaty even at the cost of that little pain or loss (payment of money). (169)

A king, when he shall find his subjects and allies fully contented (with his gifts and honours, etc.), and himself in a very exalted position in respect of his forces (*i e.*, at the head of a spirited and well-equipped army), shall then declare war (with his adversary). (170)

When he shall find his forces exhilarated and largely augmented and those of his adversary in a contrary condition, then the king must go out campaigning against him. (171)

Having lost his forces and transport animals, he shall gradually concilliate his enemy, and enter into a defensive alliance with a more powerful ally. (172)

The king, when he shall consider his adversary more powerful than his own self in every respect, then having divided his army into divisons, shall proceed to achieve his own purpose. (173)

The king, when he shall apprehend to be made a captive by the forces of his adversary, shall then enter into an alliance with (*lit.* place himself under the protection of) a virtuous, powerful sovereign (ally). (174)

Him (*i.e.*, the ally), who is capable of punishing both the subjects (generals ministers, etc., through whose infidelity his capture was made possible) and the adversary, the king must daily and assiduously worship as his preceptor. (175)

If he detects any treachery in that ally, let him fearlessly wage an honourable war* against him. (176)

By means of all political expedients, a king, well versed in the laws of state-craft, shall so exert that, his allies, foes, and indifferent sovereigns may not acquire a higher supremacy than his own Self. (177)

He must righly ponder on all works (of the state) in their relations to the past, present and future, as well as on the good or evil accruing therefrom (178)

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* The text has *Suyuddham, Kulluka* explains it by *Sobhanam yuddham*, honourable war. Though there is little chance of his coming victorious out of the contest with such a powerful, though treacherous ally, and although there is every probability of his being killed in the conflict, yet it is infinitely more honourable to die like hero, than to put up with affronts offered by a cowardly though powerful potentate, who can violate the laws of hospitality and take advantage of an ally in distress.

A king, who can rightly and speedily ascertain the good or evil of all past, present, or future issues, suffers no discomfiture at the hands of his adversary. (179)

The king shall so arrange all matters that, neither his enemies and allies, nor indifferent kings (*Udasinas*) may deceive him (surprise him unprepared). This is the synopsis of the Law of state-craft. (180)

When the lord (king) shall march on the capital of his adversary in a campaign, he shall slowly approach it by arranging all matters in the aforesaid manner. (181)

In the auspicious month of *Màrgas'irsha* (November December), or in the month of *Phàlguna* (February March), or in *Chaitra* (March-April), the king, at the head of (the four divisions of) his army, shall march out (aginst his adversary). (182)

In seasons (months) other than the aforesaid ones, he the king) shall break all treaties, march out with his forces against his adversary, if he will find the prospect of a sure victory, or the (internal) distress of his enemie's (realm due to the infidelity of his ministers, etc). (183)

Conformably to all rules which should be followed in respect of the protection of his own realm at the time of marching,* and having won over the servants and officials of that part his enemie's territory wherein he intends to mobilise; and having stationed spies in due order, 184).

And having cleared the three kinds of ways, and

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* Strengthening the fortifications of his own kingdom, protection of the rear of his realm with trustworthy rear-guard allies (*Pàrshingrahas*), distribution of proper forces for the preservation of its internal peace, collection of food, forage, water, transport animals, armours, and arsenals, etc.

purified the six kinds of his own forces, he (the king), fully equipped with all the munitions of war, shall slowly march into the kingdom of his adversary. (185)

An ally, who secretly serves the adversary, and who had once been openly in alliance with the enemy but has again been won over to his side, thus serving as a link between the two beligerents, should be regarded by a king as the more dreadful (treacherous) of the two enemies. (186)

With his forces drawn up in the array, known as *Danda,** *S'akata,*† *Varàha,*‡ *Makara,*§ *S'uchi*|| or *Garuda-vyuha,*¶ he shall march that way (*i. e.* on the road to his objective) (187)

He shall extend the (front of his forces in the quarter from whence he will apprehend any danger, and shall himself remain in the midst of the corps

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* The array, in which the general *(Baládhyaksha)* leads the van ; the king, the centre ; and the lieutenant general, the rear of the army, and each of its wings is composed of elephant-men, cavalry soldiers and infantry in the order of their enumeration *viz.*, first the elephant-men, flanked by the cavalry, and the cavalry, flanked by the infantry, is called the *Dandaka Vyuha.*

† The array, in which the van of an army is drawn up in a narrow and compact order, its rear expanding in extended columns like the back of an Indian cart (S'akata), is called the *Sakata Vyuha* (cart array.)

‡ The array, in which the army is drawn up in the order, narrow at the van and rear, and thick and extended at its centre, is called the *Varâha Vyuha* (boar-array).

§ The reverse of *Varâha Vyuha* is called the *Makara Vyuha.*

|| The array of soldiers in extended columns, one man, following one another like a swarm of ants, is called the *S'uchi Vyuha.*

¶ The array, in which the centre of the army is thick, and bulges out both ways, is called the *Garuda Vyuha.*

guarded by soldiers, drawn up in the array, known as Padma *Vyuha** (188)

Let him place *Senàpati* and *Balàdhyakshas*† in all quarters, first placing them in that quarter from whence the danger is apprehended. (189)

He shall place piquets or patrols of trusted (*Gulma*)‡ troops, to fall in at the sound of any particular instrument, expert in fighting as well as in covering the retreat, valorous and incorruptible, (for the purpose of guarding the entrance of hostile soldiers into the line). (190)

He shall fight, placing the soldiers of lesser fighting capacities in compact squads, and placing the veterans in extended lines; drawing up his troops in the *Suchi* (needle) or *Vajra* (thunder-bolt) array,* he shall fight (the hostile army). (191)

On the even ground he shall engage his charioteers and cavalry, in swamps he shall engage his elephant riders, on the water he shall engage his flotilla, on grounds covered with trees and shrubs he shall engage his archers, and on the level ground he shall engage his bucklers and swordsmen. (192)

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* The array, in which the king is protected by troops drawn up in circles, within a compact square of soldiers, is called *Padma* (lotus) array).

† The leader of one elephantman, one horseman, and ten foot-soldiers is called a *Pattika*. An officer who commands ten such *Pattikas* is called a *Senâpati*, the leader of ten *Senâpatis* is called a *Balâdhyaksha* (general).

‡ 9 Elephant-soldiers, 9 charioteers, 27 horsemen, and 45 foot-soldiers from a *Gulma* (group).

For a better knowledge of the formations of brigades, army-corpses, battle-arrays, and orders of attack and retreat, the reader is referred to the English translation of the *Agnipurànam* (Wealth of India series). Vol. II. CH. CCXLII. pp. 871—880.

He shall fight placing in the front line of fighting such tall and light-limbed soldiers as men of Kurukshetra, Matsya, Pánchála and Surasena countries. (193)

Drawn up in the battle array, let him supervise and encourage his troops and ascertain their feelings towards the enemy. (194)

Let him closely besiege the enemy and harass his territories; likewise he must constantly vitiate (envenom) its food stuffs, forage and water. (195)

Let him demolish fortwalls and cut down the banks of dykes and water-tanks (of the enemie's country); safely encamped for the night, he must constantly harrow his enemy with terror. (196)

Having severed those (such as, ministers of the enemy who would be capable of being severed (from the cause of their master) and ascertained the intention of the enemy, he (the king), fearless and intending to win the victory shall fight his enemy on the auspicious moment (*i. e.*, watched by auspicious stars). (197)

With concilliation, payment, and breach-making, severally or combinedly applied, he must endeavour to conquer his enemy; and never by fighting. (198)

Since, dubious is victory in a battle between two belligerents; and since, defeat in battle is sometimes seen, let him accordingly avoid war. (199)

In cases when the three aforesaid expedients (of concilliation, etc.,) would be unavailing, let him, fully equipped, so fight his enemies that, Victory might certainly wait on his banner. (200)

Having won the victory, he must worship the deities and virtuous Brâhmaṇas, give gratuities to the inhabitants of the conquered country (for the advance-

ment of the public weal), and declare a general pardon (amnesty). (201)

Thus having ascertained the intention (of the ministers, etc., of the conquered king), he shall re-instate a scion of that family on the throne of the country, and determine (formulate) his duties and obligations. (202)

He shall verify their laws and usages, and glorify the (newly-appointed) king and his ministers with presents of gems. (203)

Unpleasant is the non-giving (confiscation or with-holding) of the desired objects (of individuals) and pleasant is their giving; but such withholding is recommended under certain circumstances. (204)

All these works are contingent on the laws of men and gods; unthinkable (unscrutable) is the divine dispensation, while measures are possible in respect of human affairs. (205)

Having found the three kinds of benefit such as, land or territory (ceded to him), gold, and an ally (in the person of the conquered sovereign), let the king depart with his (forces and allies) after assiduously making the treaty. (206)

Having judged the attitude of the hostile king in the rear of his realm (*Pârshnigrâha*), as well as that of one *(A'kranda)*, whose conduct controls the action of the former, and from their amity or enmity, let him infer the success of the expedition. (207)

With the acquisition of gold or territory a king does not prosper so much as with the acquisition of a true and steady ally, who can be powerful in future. (208)

An ally, virtuous, grateful, contented, devoted, and

resolute in his undertakings, even if he be weak, is recommended (as worth-having). (209)

An enemy, who is intelligent, well-born, valorous, efficient, grateful, munificent and possessed of a good comprehension, the wise call the most inveterate of foes. (210)

Urbanity, with a knowledge of men, valour, generosity, and munificence in gifts, are the excellent traits in an *Udâsina* (indifferent) sovereign ally; (and hence, the alliance of such a one should be always courted.) (211)

A king, in consideration of his own safety (*i.e.*, in the absence of any other means of self-protection), shall unhesitatingly give up a land (country), possessed of auspicious traits, fertile (*i.e.*, well-watered by rivers), and always affording excellent facilities for the rearing and increase of cattle. (212)

Let him preserve money for (times of) distress, protect (his) wives at the sacrifice of wealth, and always protect himself at the cost of wealth and wives. (213)

Finding all dire distresses to be simultaneously present, let a wise man apply these expedients either severally or combinedly. (214)

Considering his own self (his own capacity), the nature of the object to be obtained, and the expedients (to be applied for its realisation), he must proceed to achieve his own end. (215)

The king, having thus deliberated on all these subjects with his ministers and taken physical exercise, shall enter the seraglio to eat his meal at midday. (216)

There he shall eat his meal, well-tested (as to its being free from poison) by trusted, incorruptible (*lit.* inseparable) cooks, who are acquainted with the hours of his meals, by consecrating it with *Mantras* of anti-toxic virtues. (217)

All articles of his (royal) use should be protected with (the admixture of anti-toxic drug-compounds *(Agadas)*, and he must always bear on his person gems of venom-destroying properties. (218

Respectful and well-dressed ladies, well-examined (that they do not secrete any weapon or poison in the folds of their garments), shall fan him, and carry his water goblets, and burn (fragrant) incense before him. (219)

Thus he must exercise caution in respect of his vehicles, beds, seats, baths, toilet, and all personal decorations. (220)

Having eaten his meal, he must sport in the company of the ladies of the seraglio; and having reposed a little, he must again ponder on the affairs (of the state). (221)

Decorated, he must inspect his troops, arsenals, animals of transport and conveyance, and all weapons and ornaments (*i.e.*, state jewels, etc). (222)

Having performed his *Sandhyá* (prayer), he, armed with weapons, shall hear tales of wonder and the reports of his spies in an inner chamber of the palace. (223)

Then having entered another chamber and directed them (spies) as to their fresh undertakings, he, surrounded by the ladies (of the palace), shall enter it again to take his (night) meal. (224)

Then having eaten, and been exhilarated for a while with the sounds of music, he shall go to bed and leave it, fully refreshed, at the proper time (*i. e.*, at early dawn.) (225)

The king (*lit.* lord of the world) shall observe these rules of conduct in health; and in disease he shall delegate these duties to his servants. (226)

CHAPTER VIII.

WISHING to see (*i.e.*, attend to adjudications of) law suits, the king, in the company of Bráhmaṇas and ministers, versed in law (*lit.* judgment or deliberation), and in a gentle mein, shall enter the assembly (court). (1)

Seated in, or staying at, that (assembly) in plain (*i. e.*, as opposed to gaudy or majestic) garments and ornaments, he shall supervise the cases of suitors. (2)

Each day, conformably to the rules of the *S'ástra* and usages of the country, he shall severally adjudicate (cases arising from) the eighteen sources of law-suits (subjects of legal contest such as, the non-payment of a money debt, etc.) (3)

Of these (subjects of contention), the non-discharge of a debt, creation of a trust, sale of a property by one other than its lawful owner, co-partnership transactions (mercantile causes), resumption of a gift, non-payment of his salary to a servant, non-performance of a promise or contract, non-delivery or non-claiming of a good bought or sold, dispute between a cowherd and an owner of cattle, dispute in respect of a boundary, assault and use of abusive language, theft, rash act

(robbery), adultery, duties of husbands and wives, the division of an ancestral estate, gambling with dice, and wagers in respect of animal-fights, form the eighteen legs (subjects of law suits). (4—7)

In these matters of men, variously contesting with one another, he, conformably to the eternal Law, shall adjudicate. (8)

When the king can not himself attend to the adjudication of a law suit, he must delegate his authority to an erudite Bráhmaṇa for its decision. (9)

He the appointed Bráhmaṇa), accompanied by three other jurors, shall enter the assembly-room (court room); and there, either seated or standing, they shall witness these transactions. (10)

(The assembly), wherein are present (seated) three *Veda*-knowing Bráhmaṇas and an official of the state (judge) is called a Brahma assembly. (11)

All the members of the tribunal, in which truth (or justice) is conquered by falsehood (or injustice) and falsehood is not pierced by the needle of justice, should be regarded as smitten with impiety. (12)

Rather one should not attend a tribunal, but once there, he must speak nothing but truth; by keeping silent or speaking falsehood in a tribunal, a man becomes guilty of vice. (13)

The members of a tribunal, wherein truth is killed by untruth, and virtue by vice, are killed by that (partial or prejudiced) sight. (14)

Virtue (justice), killed, kills (in its turn); virtue, (justice), preserved, protects (in its turn); hence, virtue should not be destroyed; may not killed virtue (*i.e.*, failure of justice) destroy us all. (15)

Virtue (justice) is the showerer;* he, who impedes the (full working of virtue, is called *Vrishala*; hence, virtue should not be obliterated. (16)

Virtue is the one true friend of man who follows him even after death; with the death of (his) body all other (friends) fall off. (17)

A quarter part of the (sin of) injustice is attached to the person making the false complaint, a quarter part is attached to his false witnesses, a quarter part is attached to the members of the tribunal, and another quarter part is attached to the king. (18)

The king becomes sinless, the members of the tribunal are absolved of the sin, and sin goes to its perpetrator, when the offender is righly condemned (punished). (19)

The Judicial officer of a king must be a Brâhmana, even if he be a mere Brâhmana by birth (and bereft of the virtues of his order), or a mere professional adjudicator of issues, and not a S'udra under any circumstaces whatsoever. (20)

The realm of a king, wherein a S'udra official administers justice, is destroyed under his very eyes, like a cow merged in the mire. (21)

The kingdom, wherein S'udras abound and which is infested with an atheistic, non-Brâhmana population, is soon destroyed in its entirety, stricken with famine and pestilence. (22)

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* *Vrisha* (which usually means a bull) is the term that occurs in the text. *Vrisha* here means a showerer of desired benefits, *Kamânâm Varshità.* The whole meaning of the couplet is that, by birth alone a man does not become a S'udra'; a man of easy virtue is as much a S'udra as one born of S'udra parents.

Seated on the judicial seat, the king, with his body well-covered, and having made obeisance to the lords of the quarters of heaven, shall commence to witness the affairs of the court (adjudications of law-suits). (23)

Bearing in mind the good (of the protection of subjects) and the evil (of their destruction), and piety (justice) and impiety (injustice) alone, (so that they may not clash with each other), the king shall attend to the (judicial) matters in court, and take up cases in preference to the castes of the suitors. (24)

From external features such as, their meins, demeanours, tones of voice, gestures, and looks, he shall ascertain the inner feelings of men. (25)

From meins, gestures, movements, depoitments, tones of voice, and expressions of faces and eyes should be comprehend the inner mind. (26)

The estates of friendless orphans the king shall keep in his custody for so long as they do not come up to age and marry. (27)

So shall he protect the estates belonging to sterile or sonless women, to women who have not got any *Sapinda* relation (and whose husbands are absent in distant countries), to widows, and to chaste but sickly wives. (28)

A virtuous king shall punish, like thieves, those of their male (relations) who might have attempted to rob them (of their estates) during their life-times. (29)

For three years, the king shall hold in trust a property whose rightful owner cannot be ascertained; after three years, he shall confiscate it (by law of escheat.) (30)

"Saying it mine," he, who shall claim such a treasure, must give its exact (measure and description,

and if they be found correct, the king shall make it over to him. (31)

Failing to give the correct colour, size, and description of the lost article which he has claimed, as well as the time and place of its loss, the king shall fine him its equal value in money. (32)

The king shall receive from the owner of a lost article in case of its recovery, a sixteenth or twelfth part of its value according to the superior, middling, or inferior status of its owner. (33)

The king's official shall make over to the king all lost articles which might have come into their possessions, and the king shall cause all thieves caught (in his realm) to be (trampled down) killed by elephants. (34)

From the man, who shall truly claim a lost treasure as his own, the king shall realise a sixth or twelfth part of its value. (35)

In the event of one's falsely claiming such a lost article, the king shall fine him an eighth part of its value, or a lesser fine in the case of doubt. (36)

An erudite Brâhmaṇa, having received a treasure previously given by another, shall take the whole of it, inasmuch as he is the lord of all (wealth). (37)

The king having found an old treasure, buried underneath the ground, shall give a half thereof to Brâhmaṇas, and half he shall deposit in his treasury. (38)

Of old treasures, and metals (and minerals, etc., found underneath the soil, the king shall retain a moiety thereof, inasmuch as he is the owner and protector (of mines). (39)

The king shall recover from thieves all articles they have stolen, and make them over to their respective owners without any distinction of castes; a king, by

enjoying such stolen articles, acquires the sin of a thief. (40)

The king, cognisant of laws, and in consideration of the duties of the (four) several orders of society, as well as of usages and customs of different localities, guilds, communities and families, (not incompatible with the doctrines of the *Vedas*) shall discharge his own duties (*i.e.*, enact and enforce laws, recognizing the valid authority of those customs and usages). (41)

Men, discharging their own specific duties, even if they happen to be remote, become endeared to the world for the fact of their being true to their respective works (duties). (42)

The king, or king's officials (judges, etc.) shall never fabricate a false case, (or institute a false law-suit) out of greed,* nor put off (*lit.* be indifferent to, the hearing of a case for (illegal) gratifications. (43)

As a huntsman traces the wounded quarry to its lair by means of its blood-streaked foot-prints on the ground, so the king shall administer justice (*i.e.*, adjudicate cases) by means of inference (and positive proof. (44)

The king, presiding over a tribunal, shall ascertain the truth and determine the correctness of the (allegation regarding) the subject of the suit, the correctness of the testimonies of witnesses, the description, time, and place (country) of the transaction (or incident) giving rise to the case, as well as its usages, and prononnce the true judgment in consideration of the merit he will acquire (in heaven by so doing). (45)

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* The king, out of partiality or greed, must not drag non-litigant men into a law suit; he must not fabricate false cases, nor falsely start law suits against his subjects for money. *Kàtyana.*

Whatever has been done by good men, or whatever has been done by the virtuous Brâhmaṇas, should be regarded as valid, if they be not contrary to the law and usages of (their country), and thé king shall shall give judgment in conformity therewith. (46)

If a creditor makes an allegation (institutes a suit) against a debtor for the recovery of his money, the king, after the debt has been proved, shall cause such money to be realised from the debtor, and make it over to the creditor. (47)

By those means, by which the creditor can realise the amount of claim from the debtor, the king shall cause it to be realised from the debtor and make it over to the creditor. (48)

By means of friendly pursuasion,* by getting its payment assured by a bond or oath,† by means of fraud,‡ by arresting the person of his son, etc, or by employing force,¶ which forms the fifth means, a creditor can realise the money from his debtor. (49)

He, who will thus realise his money from his creditor, must not be indicted by the king for his having realised the same. (50)

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* The text has *Dharma, Suhrit Sambandhi-sandishtaih Sámena Chánugamenacha ; Práyena Vá rini dâpyo dharma esha Uddhritah.*

Realisation of a debt by a creditor from a debtor by means of gentle pursuasion, or by following him, or through the pursusion of his friends is called *Dharmah.*

† The hypothecation of his property to, or execution of a bond by him in favour of, his creditor by a debtor is called *Vyavahâra.*

‡ As by seizng another man's money kept with or in the possession of the debtor *(Anyahritâdi Váhritya dapyate tatra sopadhih).*

¶ By dragging him bound to his (creditors) own house and intimidating him with sticks and cudgels *(Baddhâ Svagrikamâniya tâdandâyairupa Kramaih).*

If a debt or does not admit the debt, and if that debt be subsequently proved in court (by means of documents, etc.), the king shall recover and make over the debtal amount to the creditor, and impose a small fine upon the debtor according to his pecuniary circumstances. (51)

In the event of the debtor not admitting the debt even after the tribunal has ordered him to pay it off, the complainant shall substantiate his claim with documents (and witnesses), and the king, after the proving of the debt, shall impose a fine upon the debtor for this fraudulent denial. (52)

[The king shall dismiss the suit, instituted by] a plaintiff who has cited witnessess who can not be possibly present at the time of the transaction (*i.e.* payment of the money), or has purposely failed to produce witnesses, he has already cited, or does not understand that his later allegations contradict his former ones.

Or tries to amend a former statement by alleging a new and different fact,* or who, releventy interrogated by the court, refuses to give any answer. (54)

Or consults with his witnesses in a solitary place where he should not so consult, or does not answer

* As for example, having said that, the debtor took a *Palam* weight (four tollas) of gold from my hand" the creditor or the plaintiff corrects himself afterwards, "yes, the debtor took a *Palam* weight of gold from my son."—*Kulluka.*

† The text has *Samyak Pranihilanchartham i.e.* interrogated as to why did he lend that money in the darkness of the night and in the absence of any witness, the plaintiff does not give any reply (*Kasmat tvayá râtrâvasâkshikam dattamityevamâdi prâdvivekena prishtah Sanna Samadhatte*)—*Kulluka.*

questions by the court, or hurriedly leaves the premises of the court. (55)

Or refuses, when asked (by the court to speak out, or fails to prove his allegation, or understands not what is required to be proved and the means by which that proof can be established. In such cases creditors shall not be entilled to recover from debtors their claims. (56)

And for these reasons the judge shall dismiss the suit of a plaintiff, who, having alleged to have witnesses, shall fail to produce them in court, after being so directed by it to do. (57)

A complainant who refuses to depose any thing in court after filing his written statement (plaint or complaint) shall be punished with death (in a complaint of grave and serious nature), or with a lighter penalty (in a light case); and his case shall he dismissed if he refuses to answer for three weeks. (58)

If a (defendant) fraudulently disowns a true debt, or if a plaintiff sets up a false claim, in court, the king shall fine them double the amount, so fraudently disowned or claimed. (59)

If a debtor (defendant), interrogated by the judge) denies the debt, then he shall have to prove his non-indebtedness before the king and Brâhmaṇas with (the testimony of at least) three witnesses. (60)

Now I shall discourse on witnesses by whom creditors shall get their transactions attested, and the mode in which they shall bear the true testimony. (61)

Kshatriya, Vais'ya and Sudra house-holders who are residents of the same village or town) with the creditor, are fit to be witnesses. In times of distress any person may be a witness. (62)

In all matters, trustworthy, non-avaricious men, who are conversant with all forms of virtue, should be made witnesses; and men of contrary characters should be avoided. (63)

Persons having pecuniary relations with the parties (or having any interest in the transaction), or their relations, dependants (cohorts), or enemies, as well as sick folks or persons degraded for any heinous crime, or those who have known to bear false witnesses, should not be made (*i.e.*, cited as) witnesses. (64)

The king, an artisan, a professional actor, a musician, a *S'rotriya Brahmana*, an ascetic, and a religious mendicant can not be called as witnesses. (65)

A born dependant, a man of condemnable character, a highway robber, a miscreant, an infant, an old man or one deprived of any bodily organ (must not be cited as a witness). (66)

A man in bereavement, an intoxicated person, one afflicted with thirst or hunger, a fatigued, angry, or sexually excited person, and a thief, (must not be made witnesses) (67)

Women shall be the witnesses of women (in money transactions etc.,) and members of twice born orders shall be the witnesses of men of their respective orders; virtuous S'udras shall be witnesses on behalf of S'udras and members of vile orders, on behalf of men of their own castes. (68)

Any one, who is aware of the acts of the litigants, done in a room or forest, or at the time of death, is competent to bear witness. (69)

In the absence of any other available evidence, a woman, an infant, an old man, a disciple, a friend, a slave, or a servant may bear testimony. (70)

The faltering speech is the indicator of an old man, infant, or a sick folk deposing any thing false; under these circumstances their real mind should be inferred from gestures and demeanours. (71)

In all cases of violence,* theft, kidnapping, or elopement of females), abuse, assault, or battery, witnesses (of aforesaid qualifications) should not be regarded) and examined as the only competent witness.† (72)

In cases of conflicting testimonies (lit, wherein witnesses contradict one another) the king shall cause the evidences of many witnesses to be taken down; in cases of equal number of testimonies (on each side, testimonies of witnesses of commendable qualifications will prevail, and in cases where their (qualified witnesses') number is equal, the testimonies of excellent Bráhmaṇas shall prevail. (73)

The testimony of an eye-witness in respect of a fact which can be seen, or the hearing by a witness of a matter which can be heard, should be regarded as valid; a witness by spea king truth in respect thereof is not disassociated with virtue and wealth (and does not become liable to a fine or money penalty). (74)

A witness, who has spoken in the assumbly of venerables (in court) any thing other than what he has actually seen or heard, shall be ousted of heaven, and fall headlong into hell, after death. (75)

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* Such as acts of incendiarism, poisoning (administration of poison, etc)—*Rulluka.*

† In these cases the court must not refuse to record the testimony of men who are not possessed of the qualifications mentioned in verse 62 of this chapter, but is at liberty to taken down evidences given by infants, old men, in short by all persons considered able to give material informations.—Tr.

A person, (present in court) must depose truly as to what he has seen or heard, when asked, even though he may not have been cited as a witness (by any party to the suit). (76)

A single non-avaricious male witness should be regarded as enough and competent for testifying to a fact, while a host of virtuous women should not be regarded as competent witnesses owing to the fickleness of the female temperament. Likewise, those, who bear stigmas on their characters, (whether male or female), are not competent to be witnesses. (77)

Whatever a witness has spontaneously (*i. e.*, voluntarily) alleged shall be taken cognisance of for the adjudication of a case by the court); his allegations of a contrary character (*i.e.*, those made out of fear, or through inducement or pursuasion etc.,) should be rejected as worthless. (78)

The presiding officer of the court (*Pràdviveka),* shall interrogate the witnesses, present, in the presence of the complainant and defendant, courteously addressing (lit, consoling) them in the manner following. (79)

Speak truly what you know regarding the dealings between the plaintiff and the defendant which form the subject of the present suit you have been cited as a witness in this matter. (80)

A witness, who alleges truth in his deposition, attains the exalted regions after death and acquires an excellent fame in this life; this is a statement which Bràhma has approved of (*lit.*, worshipped). (81)

A witness, for giving false testimony, shall be oppressed, a captive, for a hundred existences, under water, tied with the serpent nooses of *Varuna* (water god); hence, a witness must speak truth. (82)

Truth purifies a witness, and it is Truth that augments virtue (justice); hence, witnesses of all castes must speak truth. (83)

His Self (soul) is the witness to his own self (*i.e.*, to all his acts); Self is the refuge of self; hence, by bearing false witness, one must not insult his own self, (the omniscient and eternal witness to all incidents). (84)

Miscreants think that, there is none to witness their secret vices; the gods and their inner Selves are the witnesses to their misdeeds. (85)

The two worlds (Heaven and Earth), the water, the heart, the sun, the moon, the lord of Death, the wind-god, the night, the two junctures of the day and night, and virtue are cognisant of the thoughts of all creatures. (86)

In the presence of the gods (divine images) and Brâhmaṇas, let him, pure (in body and mind), question the pure Brâhmaṇa witnesses, with their faces turned towards the north or the east, about the truth, in the forepart of the day. (87)

He (*i. e.* the judge) shall say unto a Brâhmaṇa (witness "speak," "speak truth" unto a Kshatriya; by the sin of stealing a cow, gold or seeds he shall charge a Vais'yu witness to speak truth; and a Sudra (witness), by all sins. 88)

To regions, which are said to be reserved for killers of Brâhmaṇas and women, for infanticides, for the violators of friendship, and for the ungrateful, go (the souls of) those who speak falsehood, (after death). (89)

O thou gentle one, may the (merits of) virtues, which thou hast practised since thy birth, all go to the dogs, if thou speakest falsehood. 90)

Think not, O thou gentle one, that, "I am the soul, and nothing exists but my own self;" for, the eternal witness to virtue and vice always dwelleth in the heart. (91)

If you quarrel not (by telling lies) with the Supreme Self, the representative of the sa[illegible] in, which is ensconced in the heart (*i.e.* con[illegible] need not go to the sacred) Ganges or Kuru[illegible] (for the expiation of sin). (92)

Bare-bodied, shaven-headed, blind, and oppressed with thirst and hunger, shall he go (to the doors of) his enemies for begging his food, who shall bear false witness. (93)

In respect of ascertaining the truth (*lit.*, virtue), the sinful one, who, being duly interrogated, shall speak falsehood, shall fall headlong into the hell of extreme-darkness (*Andha-támisram*). [illegible]

He who being summoned to court (*lit.* present in the tribunal) alleges distorted facts, or facts which he has not personally witnessed, (in consideration of bribes offered to him), does not know that his conduct is like that of a blind man attempting to eat a fish with its bones. (95)

A greater being than the Self of a man, which at the time of his deposing (in court) never apprehends that, he will speak falsehood, the gods know not in this world. (96

O thou beloved one, hear me describe the specific kinds of falsehood and the numbers of his ancestors which one kills by telling lies. (97)

By telling a lie in respect of an animal, one kills five (generations of) his ancestors; ten (generations of his ancestors, by telling a lie) in respect of a cow; a hun-

dred (generations of his ancestors, [by] telling a lie) in] respect of a horse; and a thousand generations of his ancestors by telling a lie) in respect of a person. (98)

By telling a lie in respect of gold, one kills all his ancestors and unborn (descendants); by telling a lie in respect of a land one commits the sin of killing all creatures. Hence, one should not tell a lie for a land. (99)

False evidence given in respect of waters (*i.e.*, tanks ponds, etc.), carnal knowledge of a woman, gems, or any kind of stone-ware is as sinful as a lie spoken in respect of land. (100)

Considering these evils of giving false evidence (*lit.* speaking falsehood), you must speak what you have actually seen or heard. (101)

Brâhmanas, who live by tending cattle, as well as those (Brâhmanas) who are traders, artisans, professional actors or musicians, money-lenders, or are in the service (of any body), should be treated as S'udras, (if summoned to a court as witnesses). (102)

A witness, who, out of compassion, has knowingly stated a fact otherwise than it is in reality, shall not be ousted of heaven therefor, since such a speech (statement) is called a divine allegation. (103)

In cases where the allegation of truth would lead to the lawful execution (*lit.* death) of a S'udra, Vais'ya, Kshatriya or Brâhmana, a witness is warranted to speak falsehood. In such a case a lie is greater than truth. (104)

Such (false) witnesses shall worship the deity of Speech with offerings of sacrificial porridge, that being a good expiation for the sin of speaking such lies. (105)

Or muttering the *Kushmânda Mantra*, or the three *Richas* running as *Uditi*, or the three *Richas* sacred to *Varuna*, he shall duly cast libations of clarified butter in the sacrificial fire. (106)

A witness in health (*i.e.*, not incapacitated by disease or sickness), having refused to depose in respect of a money-debt in court, shall pay the equal amount of the debt to the creditor and a tenth part thereof to the king. (107)

The witness, who, within a week of his deposition in court, is found to be punished with a disease, or with the death of a relation, or with the burning of his house by fire, shall be liable to pay the debt (*i. e.*, the amount in claim) and a fine to the king.* (108)

In a suit without witnesses, the truth should be ascertained by causing the contending parties (litigants) to swear or affirm on oath. (109

The gods and great sages have sworn for determining the truth (in suspicious cases); Vas'ishtha swore in the court of king Paiyavana† (of yore). (110)

A wise man shall never wantonly swear for a small thing; by unnecessarily swearing a man is destroyed both in this world and the next. (111)

A swear (falsely made by a husband of many wives as to his preference to one of them, present at the time), as well as that made in respect of a matrimonial

* Such calamities are considered to be the effects of divine retribution for the false evidence of the witness, he must make good the amount of money which the defeated creditor might have lost in conrt, and also pay a fine to the king for perjury.

† Once on a time, Vis'vamitra accused Vas'ishtha of having eaten a hundred sons of his own. Vas'ishtha to exculpiate himself swore to his own innocence in the court of king Sudámá, the son of Piyavana.

(negotiation) in respect of forage for cattle, in respect of fuel, or the one made for the advancement of a Brâhmaṇa, does not entail any sin. (112)

A Brâhmaṇa shall be caused to swear by truth; a Kshatriya, by his weapons and riding animals; a Vais'ya, by his cattle and seed-grains; and a S'udra, by the sin of all the crimes. (113)

Or he (s'udra) shall be caused to carry fire* in his hands, or to be drowned in water,† or to swear by touching the head of his son or wife. (114)

Him, whom a well-kindled fire burns not, nor water ean drown, nor disease does strike, should be speedily pronounced innocent in an ordeal. (115)

Of Vatsa, who was accused (of his S'udra origin) by his younger (step) brother of yore, the fire, in congnisance of the good of the world, did not burn the hair, on account of the truth of his assertion. (116)

In all litigations (*i.e.* partly heard or adjudicated suits) in which false evidence would be subsequently detected, all orders and proceedings must stay, and whatever has been done (in connection therewith) must be regarded as undone. (117)

False evidence is said (to emanate) from greed, ignorance, fright, friendship, desire, anger, foolishness, and juvenile (fickleness.) (118)

I shall enumerate in due order the punishments to be inflicted on a witness who gives false evidence under circumstances (*i. e.*, out of reasons) other than these. (119)

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* A red hot iron ball, weighing fifty *Palas* and to the girth of eight fingers, should be carried on the palm, strewn over with *Asvatha* leaves.

† As regards other forms of ordeals see *Vishnu Samhita.*

For giving false evidence out of greed, out of mental agitation, out of terror, or out of affection, one shall be respectively punished with a fine of a thousand, two hundred and fifty, one thousand, and a thousand *Panas*. (120)

For giving false evidence out of lust (*i. e.*, sexual obligation) one shall be punished with a fine of two thousand and five hundred *Panas*; for giving false evidence out of anger or spite the penalty shall be a fine of three thousand *Panas*, for giving false evidence out of ignorance one shall be punished with a fine of two hundred *Panas*, while the penalty for giving false evidence through inadvertance shall be a fine of a hundred *Panas*. (121

For guarding against the failure of justice, and for repressing crime, wise men have laid down these penalties for giving false evidence. (122)

A virtuous sovereign shall punish false witnesses of the three social orders in the aforesaid manner and banish them from the country; while he shall simply exile a false witness of the Brâhmaṇa caste from the realm (without punishing him with a money-penalty). (123)

Unhurt even in those ten places (limbs), on which the self-origined Manu has directed that punishment should to be inflicted, a Brâhmaṇa offender shall be banished from the country. (124)

• The reproductive organ, the tongue, hands, legs which (stand) fifth (in the list), the eye, the nose, the ears, property and body (are the ten places of punishment. (125)

Considering the wilful repetition (*i. e.*, wilful and repeated perpetration) of a crime by (an offender), as well as the time, place, and circumstances of its perpe-

tration, the light or serious nature of the offence committed, and the bodily strength (and pecuniary circumstances of the offender to bear the penalty), punishment should be inflicted on an offender. (126)

An unlawful punishment destroys fame and renown and shuts out the heaven in the next world; hence, (the king) shall withold an illegal punishment. (127)

By punishing those who should not be punished, and by not punishing those who ought to be punished, the king acquires a great infamy and goes to hell, after death. (128)

A first offender should be let off with a (warning, a second offender (*i.e.* one who has committed the same offence for the second time) should be let off with a strong censure; one, who has committed the same offence for the third time, should be punished with a fine; while death (corporeal punishment, or mutilation of a limb) should be the penalty for one who has committed the same crime for the fourth time. (129)

In cases where corporeal punishment would not prove sufficiently deterrent, all these four forms of penalty should be simultaneously inflicted on the offender. (130)

Now I shall enumerate the measures of copper, silver, and gold as they are known in daily use (*i.e.*, barter or exchange by men), and by which names they are current in the world. (131

The smallest particle of dust, which is seen to float in a ray of sun-beam, admitted through a hole in the window, is called a *Tasra-renu.* (132)

E[illegible] *Tasra renus* make a *Liksha*; three

Likshas make a *Râja-Sarshapah* ; and three *Raja Sarshapas* make one *Gaura Sarshapah.* (133)

Six *(Gaura) Sarshapas* make one *Yavamadhya,* and three *Yava-(madhyas)* make one *Krishnalam* (*Ratti*); five *Krishnalakas* make one *Mâsha*, and sixteen *Mâshas* make one *Suvarna* weight of a (Gold mohur). (134)

Four *Suvarnas* make one *Palam,* ten *Palas* make one *Dharanam* ; two *Krishnalas* of equal weight make one *Raupya-mâshaka.* (135)

Sixteen such *Raupa* (silver) *mâshakas* make one *Dharanam* or *Raupa* (silver) *purânam* ; one *Kâmshika* (eighty *Rattis* or a quarter *Palam*) of copper is called a *Panah* or *Kârshâpanah.* (136)

Ten *Dharanams* make one *Raupya* (silver) *Sâtamaua* and four *Suvarnas* make one *Nishka.* (137)

Two hundred and fifty *Panas* constitute what is called *Prathama Sâhasa* ; five hundred *Panas*, *Madhyama Sahasa*; and a thousand *Panas, Uttamasâhasa.* (138)

In the event of the debtor acknowledging his debt to the creditor, the king shall fine him (at the rate of) five *Panas* for each hundred *Panas* of the debtal amount ; while in the case of his falsely denying the debt (the king shall fine him) double the amount (*i.e.* ten *Panas* for each hundred *Panas* of the amount in claim.) This is the injunction of Manu. (139)

A money-lending creditor shall charge interest (on the money lent and advanced on a mortgage) at the rate fixed by Vasishtha, *i.e.*, an eightieth part of each hundred per *mensum.* (140)

Conformably to the practice of virtuous men, let him take interest at the rate of two *Panas* for each

hundred *Panas* per *mensum*; by charging interest at the rate of two *Panas* for a hundred *Panas* per mensum, a man does not commit any sin. (141)

Interests shall be respectively charged from (the members of the (four) social orders in the order of their enumeration at the rates of two, three, four and five *Panas* for a hundred *Panas*, per *mensun*. (142)

No interest shall accrue when the debtor will borrow money by assigning the use of the mortgaged property to the creditor; and the mortgaged premises, for being long held in mortgage, shall not be considered as any thing other than a mortgage, and as such, incapable of being sold. (143)

A creditor, forcibly enjoying a mortgaged property which ought not to be so enjoyed, shall remit the interest on the money (lent and advanced) and satisfy the debtor with the price thereof; in default whereof he shall be punished as a stealer of the mortgaged property (article). (144)

An article, held in trust or under a mortgage, should be returned to its owner on demand without the least delay; even after the long continuance of such an article in trust or mortgage, its return or reconveyance to its owner must not be withheld. (145)

It may be necessary to make use, out of amity, by a person of a cow, horse or camel, made over to him to be tamed or broken to harness, but such an use will not extinguish the right of its owner in the animal. (146)

If the owner of a small property (money), knowingly connives at its possession and enjoyment by another for ten years, he shall not be competent to recover

or claim it back as his own after the lapse of that period. (147)

If the owner of such a property be not an idiot or a minor, an uninterrupted possession thereof by a person (holding it in adverse possession) will create his right of ownership therein. (148)

Enjoyment of a mortgaged article, of a boundary land, of a minor's property, of a trust property, of a (sealed) deposit, or of a woman, does not extinguish the right of ownership. (149)

A foolish mortgagee, who without the consent of its owner (the mortgager) has enjoyed (the mesne profits of?) a mortgaged property, shall have to remit a moity of interest to him by way of compensation. (150)

Principal and interest, simultaneously recovered at one time, must not double the amount (originally lent and advanced); in respect of paddy, fruit, wool and animals of conveyance five times the quantity or number (originally lent) may be recovered, and not more. (151)

A rate of interest other than what has been laid down in the S'astra (in respect of the members of a certain caste), if agreed upon (by them), must not be held as valid, in other instances interest may be charged at the rate of five percent (as sanctioned by Manu.) (152)

A creditor shall not recover from a debtor interest (accrued due on money advanced by him) not later than a year,* nor at rates disallowed by the Sastra

* The text has *Nátisamvatsarim Vriddhim*, *i.e.* a creditor, who has agreed to receive interests after three, four or six months, must not let it accrue due for more than one year. He shall demand and receive it within that period.

such as, *Chakravriddhi* (compound interest), *Kâlavridhi*,* *Karita*† and *Kayika*.‡ (153)

A debtor, incapable of discharging his debt and willing to renew the bond, must pay off the whole amount of interest accrued due thereon and execute a fresh one in the favour of the creditor. (154)

Failing to pay off the whole amount of interest, he shall add up the principal and the balance of interest, and execute a bond (in favour of the creditor) entering therein the consolidated amount as the principal). (155)

A (carrier) who has stipulated to carry (a thing) for a certain time, or for a certain distance (*lit.* place) in consideration of fares, charged at the rate of compound interest, shall not be entitled to it (compound interest), if he fails to carry it for that much time or distance.* (156)

In such cases, the rates of interest on fares, which traders by land or sea (*lit.*, seafaring merchants), conversant with the laws of time, place and fares, might have thought fit to lay down and fix, shall prevail. (157)

He, who stands surety for the appearance of a debtor (in court), is bound to discharge the debt with his own money, if he fails to make the debtor enter appearance. (168)

A son is not bound to discharge the gambling debt of his father, or the unrecovered balance of a fine

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* *Kálavriddhi, i.e.*, the interest must not double the amount originally lent and advanced, no matter how long the debt might have been standing unrealised.

† *Karita*, the heavy rate of interest which a debtor in distress may be agreed to pay.

‡ *Káyika*, the exorbitant rate of interest which is exacted from a debtor by means of threat or violence.

imposed upon him, nor to pay off the money, due from him for standing surety for another (money recognisance) or a gift made by him to a unworthly person. (169)*

The rule in respect of one's standing a surety for the appearance of another has been stated above; in the event of the death of one who has stood a surety for goods, his heirs shall pay off the recognisance-money.)160)

(If it be asked) why should the heir of a person who has entered into a recognisance for the appearance of another or for (the delivery of) goods, pay the recognisance money, (the answer is) that, on the death of one who has stood such a surety on having received a proper sum of money from the debtor (or the defendant) his heirs are bound to refund it to him (*i.e.* debtor.) (161)

In the event of the surety having received enough money from the debtor to pay off his recognizance, his heirs shall pay it back to the debtor out of their own funds. (162)

An act (money-transaction), done by an insane, intoxicated, or diseased person, or by an infant or old man, or by one, not duly authorized in that behalf, can never be valid. (163)

A deed of agreement or contract, (containing provisions) contrary to law (Dharma) and confirmed usages, if it be executed by one, must not be held as valid. (164)

A mortgage, sale, gift, acceptance, or trust, if found

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* The text has *Vrithâdânam*, KULLUKA explains it by *parihâsa-nimittam Bhandâdibhyo-deyatvena pitrângikritam*, money gifts promised by the father to fools and jesters, etc., for jokes or foolings.

to be fraudently done, shall abate, and all proceedings made under it should be regarded as unmade. (165)

If one dies after having made a debt for (the maintenance of the) family, then all the members of that family, whethe. i ... divided, shall discharge that debt out of thei: ... ds. (166)

A debt, cont... ... a slave for the maintenance of his master's fa... ... e master, whether residing in that or in a distant land, is bound to acknowledge and approve as one contracted by himself. (167)

Anything given, or written (executed) through the application of force, or forcibly enjoyed, (as well as) all acts done under force, should be considered as undone; this is what Manu has said. (168)

A witness, a surety, and an umpire are the three (persons) who suffer pain for the sake of others; and a king, a capitalist (*lit.* rich man), a Brâhmaṇa, and a merchant are the four (persons) to whose thriving do the others contribute. (169)

A king, even in direst need, must not take what ought not to be taken; even when most affluent in wealth he must not give the veriest trifle of what ought not to be given. (170)

By taking what ought not to be taken, and by giving what ought not to be given, the weakness of a king is proclaimed; he perisheth both here and hereafter (171)

By receiving his just dues, by preventing the intermixture of castes, and by protecting the weak, the strength of a king is augmented; he thrives both in this world and the next. (170)

Hence, the king shall conquer his anger and senses; and forswearing personal love and derison, he shall be, like unto death, impartial to all. (173)

The bad-souled king, who fails to administer even handed justice out of greed or folly, his enemies soon do subjugate. (174)

Him, who, with his anger and desire fully controlled, administers justice (*lit.*, adjudicates cases), do the subjects fondly follow, like the rivers, following the sea. (175)

If a debtor lodges a complaint against a creditor, endeavouring to realise his just money from the former, the king shall punish the debtor with a fine, equivalent to a quarter part of the debtal amount, and realise, and make over to the creditor, his just dues. (176)

If the debtor be of the same caste with the creditor or belongs to a caste inferior to that of the creditor, he shall pay off the debt by bodily work (compatible with his social order); while a debtor, belonging to a caste superior to that of the creditor, shall repay his debt by easy instalments. (177)

Conformably to the aforesaid rules, the king shall decide law-suits between the parties thereto with the help of witnesses, and testimonies, etc. (178)

A wise man shall deposit money in trust with a high-born, good charactered, virtuous, truthful and opulent person with a large family (of sons and relations. (179)

In the same manner, in which a man will deposit any money in the hand of another, will it be returned to him on demand. As the deposit is, the refund is. (180)

On the deposit-holder failing to refund the trust (*lit.* deposit) money to the depositor on demand, the latter shall apply to the judge, and the judge, at the back of the depositor, shall demand the money of the trustee. (181)

In the absence of any witness in such a transaction, the judge, for the determination of truth, shall cause a handsome looking attendant (officer of the court) disguised so as to conceal his identity, to deposit gold with the alleged (deposit-holder) and to demand the same of him. (182)

If the holder of such a deposit can return the gold in the same form and in the same condition (*i e.*, sealed or unsealed) in which it was originally deposited, it shall be presumed that he does not hold the deposit as alleged by the complainant (plaintiff). (183)

But if he fails to return the deposit (gold) made by his attendant in its original form and condition, the judge shall recover from him both the deposits (*i.e.*, gold and the article or money alleged to be deposited by the plaintiff) This is the decision of law. (184)

One shall not give an article, mortgaged to or deposited with him, to his heir, inasmuch as either in his life-time or after his demise (such a giving may lead to the probable destructiou of such a pledge or deposit article. (185)

If after the demise of the depositor, the holder of the deposit, out of his own motion, returns the deposit article to his (depositor's lawful) heir, the relations of the depositor shall not be competent to bring an action against him (*i.e*, the holder of the deposit) in the king's court (on the allegation of the existence of more such deposits with him.) (186)

On the institution of such a suit (*lit.* after the filing of such a complaint), the king, forswearing all duplicity, shall endeavour to recover the deposit article with amicable means; and in consideration of the character

of the deposit-holder he shall achieve his end with concilliatory appliances. (187)

This rule holds good in respect of realising all kinds of deposit articles; if the deposit-holder returns a sealed deposit article with the seal intact, or does not take anything out of it, he shall not be indictable. (188)

A deposit-holder is not liable to make good the deposit article in the case of its being stolen by a thief or in the event of its destruction by water or fire. (189)

(The king shall) examine the stealer of a deposit-article, as well as the one who fraudently demands an article that has never been deposited as a trust, by means of all the aforesaid expedients (of concilliatory measures, etc.,) as well as by means of ordeals mentioned in the *Vedas*. (190)

He who refuses to give back a deposit article, and he who demands an article without having kept it as a deposit, both of them should be punished as thieves, and the value of such an article should be recovered (from either of them.) (191)

The stealer of a deposit article shall be punished with a fine equal in value to that of the article deposited with him* and the king shall punish a stealer of a pledged article with a fine, equal to its value, without any distinction of caste or person.* (192)

He, who on a false† pretext robs another of his

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* This couplet is not a mere repetion of what has been stated in the preceding verse, but contemplates cases where Brahmanas, who were above all corporeal punishments, would be guilty of offences enumerated here in.—*Kulluka.*

† The text has *Upadhabhisha* on a false pretence. Kulluka exemplifies it by illustrations such as, when a man goes to his neighbour and says "the king is angry upon you, pay me so much money and I shall shield you from the king's wrath.

money, shall be punished, together with his abettor, with any of the various corporeal punishments* (mentioned before. (193)

An article (such as gold, etc.,) doposited with a man in the presence of a witness, should be returned to the depositor (on demand) in the same quantity or measure in which it was deposited ; and such a witness, deposing falsely to its (original measure or quantity), shall be liable to punishment. (194)

An article, which as been deposited and received in secret, should be secretly returned (to its depositor on demand) ; like the deposit is the taking back. (195)

The king, without anywise oppressing the deposit-holder, shall ascertain the fact whether the article is actually a deposit, or a pledge, or a deposit out of love or affection.† (196)

The king shall never accept the testimony of him, who, without having any right of ownership in it, sells an article without the consent of its rightful owner, and who, although a thief in reality, does not consider himself as such. (197)

Such a person, who is equally culpable as a thief, if he happens to belong to the family of the rightful owner, should be punished with a fine of six hundred *Panas* ; otherwise he shall be held guilty as a thief and punished with the penalty for theft. (198)

A sale or mortage of a thing by a person other than its right and lawful owner, as well as all acts

* Imprisonment, or mutilation of any limb or organ such as, the hand, leg, etc.—*Kulluka.*

† The text has *Prityopanihitasya.* That is, an article deposited with a person, out of love by the depositior, for its temporary use by the former. *Kulluka.*

done by him (in connection there with) must be regarded as invalid (lit, not done). This is the decision of Law. (199)

In the case where possession (of a property by one) is evidenced, but not the means (right or little) under which he has come by it, the title will determine the right of ownership therein and not the possession. This is the decision of law. (100)

At a public auction, the man, who purchases a property (lit, wealth) for a (good) value in the presence of legally competent witnesses, is said to lawfully come by it, since (a good) value or consideration purifies the property *i.e.* removes any defect in its little after the sale.) (201)

If the auction-purchaser (vender of an article or property), on his failure to produce (lit, show) the vendor,* can prove (the fact of his purchasing the same at a public [lit, open auction and] its consequent purity for its being so purchased, he shall not be punishable for purchasing it from one who is not its rightful owner; but the rightful owner of the article in such a case shall have it back on payment of half the consideration to the purchaser. (202)

An article (of one species) mixed with another of a different (species), a pithless substance, an article weighing less than its surface or manifest weight, and an article that is under a cover or lies at a distance, must not be sold. (203)

If by showing a (more handsome) bride (at the time of fixing the dowry) another (of more homely

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* As in the event of his death, or departure to a distant country.—*Kulluka.*

features) is given in marriage, than the bridegroom shall be entitled to marry both of them on payment of that (single) dowry); this is what Manu has said. (204)

He who gives away in marriage an insane girl, or one who is not virgin, or is afflicted with any form of cutaneous affections, without informing (the bridegroom) of her such disqualification shall be liable to punishment. (205)

If a *rittvik* (priest) duly appointed to officiate at a religious sacrifice, abandons his office, the institutors of the rite shall be bound to pay him his honorarium (*Dakshiṇá*) proportionate to the work he has performed. (106)

Having officiated as a priest at a sacrifice till the payment of the honorarium (*i.e.*, nearly up to the completion of the rite), if he is compelled to abandon his office, he shall be entitled to the entire amount of *Dakshiná*, and to get the remaining rites done by another. (107)

The query is whether in respect of a religious rite, for the performance of each part whereof a separate *Dakshiná* (Honorarium) has been sanctioned by the *S'ástra*, persons who have respectively performed these parts shall each obtain a *Dakshiná*, or shall they apportion among themselves the entire *Dakshiua* (paid in one lump sum at the close of the sacrifice? (208)

(Among the followers of certain branches of the *Vedas* the practice is that) the *Adhvarju* shall obtain a chariot, the Brahma shall receive a swift-going horse, the *Hotá* shall obtain a horse, and the *Udgátá*

(chanter of the *Samveda*) shall obtain the cart in which the *Soma* plants have been carried.* (209)

(In a Jyotishtoma sacrifice the *Dakshiná* (which consists of a hundred kine should be distributed among the sixteen priests as follows, *viz.*,) the (four) principal priests (*Hotá, Adhvaryu, Brahma* and *Udgátá*) shall each receive a *Dakshiná* of a dozen kine, those known as *Maitrávaruna, Pratistotá, Brahmananchchhansi* and *Prastotá* shall each receive a half of the *Dakshiná* of the former (*i.e.*, six kine each); the priests of the third set (*Achchhávak, Nashtri, Agnidhra* and *Pratihartá*) shall each have a third part of the *Dakshiná* (of a principal priest, *i e.*, four kine each), and the priests of the fourth set (*Grávastut, Unnita, Potá* and *Subrahmanya*) shall each have a quarter part of the *Dakshiná* of a principal priest (*i.e.*, they shall have three kine each.† (210)

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* The text *Chápyanahkraye*, which Kulluka explains by *Soma-vahana-Sakatam*, a cart or barrow employed to bring the soma plant to the hall of sacrifice. In the Rick 19 of the Sukta IX (XLI) of the second Ashtaka (Eighth Adhyaya of the Rigveda, we find a reference to these carts or barrows which are placed in front of the hall of sacrifice; north and south of an alfar erected outside. The *Sakatas* are requested, according to Sayana, to proceed to the west part of the northern *Vedi*, or altar; according to Kâtyáyana, they are also termed *Havirdhánas*, oblation-containers, and part of the ceremony consists in dragging them into different positions at different periods accompanied by appropriate Mantras which are given in Yajar Veda. V. 14-31.

† The sixteen are thus enumerated by KULLUKA BHATTA, in the order and proportion in which they are entitled to share in a *Dakshiná* of a hundred cows, being arranged in four classes, of which the first four are severally the heads, and the others subordinate to them, in the same course of succession :— I. *Hotri, Adhwaryu, Udgàtri* and *Brahman*, are to have

The shares of several men, jointly doing a work in this world, should be respectively determined by applying the above-said principle (of division of *Dakshiná*. (211)

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twelve each, or forty-eight in all. 2. *Maitràvaruna. Pratistotri. Brahmanachchhansi*, and *Pratiharttri*, six each, or twenty-four. 3. *Achchavaka, Neshtri, Agnidhra* and *Pratiharttri*, four each, or sixteen; and 4. *Gràvadut, Netri*, and *Subrahmanya*, three each, or in all twelve; making up the total of one hundred. *Ramànàtha*, in his commentary on the *Amara Kosha*, VII. 17, also gives the names of the sixteen priests, with a few variations from KULLUKA. *Gràvastut* is his reading, instead of *Grâvadut*, and it is the more usual one; and in place of the *Prastotri Netri*, and *Potri*, he gives, *Prasthatri*, *Prasastri* and *Balachchha*: We have the *Potri* repeatedly named in the text of the *Rich*, as well as the *Prasastri*. In the *Aitareya Brahmana* b. VII. I, the sixteen priests to whom portions of the offering are assigned are also enumerated with some modifications, having, instead of the *Pratistotri, Gràvadut, Netri*, and *Subrahmanya*, of the first list, *Pratiprasthatri, Upagatri, A'treya*, and *Sadasya*. The same authority, however, adds as priest not included in the sixteen, *Gravastut, Unnetri, Subrahmanya*, and the *Samitri*, immolator, when a Brahman. In *Madhava's* commentary on the *Nyàya màlà vistàra* of *Jaimini*, for an extract from which I am indebted to Dr. Goldstucker, he enumerates the sixteen priests as classed in four orders, following the authority of *Kumaril Bhatta*, much to the same effect as KULLUKA; they are: I. The *Adhwaryu, Pratiprasthatri*, and *Unnetri*; 2. the *Brakma, Brahmanachchhansi, Agmdhra* and *Potri*; 3. the *Udgatri, Prastotri, Pratiharttri*, and *Subrahmanya*; and 4. the *Hotri, Maitràvaruna, Achchhàvaka*, and *Gravastut*. The four first are especially charged with the ceremonial of the *Yajur-Veda*; the next four superintend the whole according to the ritual of the three *Vedas*; the third class chant the hymns, especially of the *Sama Veda*, and the fourth repeat the hymns of the *Rich*; the head of each class receives the entire *Dakshina*, or gratuity; the second, one-half; the third, one-third; and the fourth, a quarter: the several functions are not very explicitly described.

One, who has given, or has promised to give a small) sum of money to a person for a religious rite, shall get back the money or withhold the gift in the event of the latter's failure to perform the same. (212)

If the supplicant, out of greed or foolishness, fails to refund the money to the giver, the king shall fine him a *Suvarna* (gold mohur) for the theft. (213)

Thus is described the law relating to malefeasance in respect of trusts or deposits; now I shall discourse on (the law relating to) non-payment of wages (to servants, etc.) (214)

A servant, working for a stipulated pay, if he refuses to do, without being sick or indisposed, the work agreed upon out of insolence or impertinence, shall be punished with a fine of eight *krishnalas* of gold; and the wages shall not be paid to him. (215)

(But) if he had been really ill, and if after recovery he resumes his work as originally agreed upon, he shall be entitled to his pay, due to him for howsoever long a period (216)

He, who fails (to get the stipulated work done by others), when ill, or refuses to do it himself when well, shall get no wages, even if a very small part of the work is left undone. (217)

Thus the law relating to the payment of wages has been fully set forth, now I shall discourse on the law relating to breach of promise or contract. (218)

Him, who, having promised on oath to abide by the rules of the guild or assembly of his village or country, breaks that promise (*i.e.*, transgresses the rules) out of greed, (the king) should banish from the couutry. (219)

Having thus punished the breaker of promise, (the

king shall impose upon him) a fine of four *suvarnas* or six *Nishkas*, or one hundred silver coins. (220)

A virtuous king shall adopt this law of penalty (*i.e.*, inflict these penalties on) in respect of persons who have violated their compacts with their caste-guilds or village-assemblies. (221)

He, who, having purchased or sold an article repents his sale or purchase, must return it (to the seller or purchaser) within ten days of the sale or bargain. (222)

After the expiry of ten days such an article must not be given or taken; for giving or taking it (after the lapse of ten days) the king shall punish the giver or the taker) with a fine of six hundred *Panas*. (223)

Him, who gives a faulty girl in marriage without mentioning the defect, let the king punish with a fine of ninety-six *Panas*. (224)

He, who, out of spite, calls a virgin, unvirgin, shall be fined a hundred *Panas*, on his failure, to substantiate his statement. (225)

Nuptial *Mantras* are related to (*lit.*, established on) virgins,* and they are never applicable in respect of unvirgined brides, inasmuch as they stand outside the pale of (*lit.* are bereft of) all religious rites. (226)

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* The text has *Kanyà* which KULLUKA has explained by *Akshatayoui*, which is ordinarily interpreted to mean a girl who has not menstruated. It would have been far more desirable, if the celebrated commentator could have used any other term less equivocal and less confounding. The intention of the author is plain enough, and we would prefer to explain *Kanyá* by *Akshunna-Sati-Chchhadà* (a girl with unruptured hymen, which is the recognised evidence of virginity in a girl). The marriage of a girl, after menstruation, is not condemned by Manu, nor does his Samhita depict her status as a wife in any way inferior to that of one married before the age

The nuptial *Mantras* impart the status of a wife, and the rite of *Suptapadi* (walking seven steps), gone through by the bride, completes the creation of wife-hood. (227)

In whatsoever transaction (*i. e.*, not only in a sale, or purchase, or payment of wages), him, who shall have any cause of complaint, the king shall give this equitable relief in accordance with the abovesaid rules. (228)

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of puberty. In the verse XC of the IX. Chapter we find that, an unmarried girl, after menstruation, is enjoined to live for three years in her father's house, and to seek out a husband thereafter; and the verse XCIII. of the same Chapter exempts a man, marrying such a girl, from the obligation of paying a dowry to her father. The right of using *Vediac Mantras* in marriages of pregnant brides, and the privilege of recognising such marriages as sacrements were not denied to the parties thereto by Manu, as would from *Yà Garbhini Samskriyati* or *Vadhu Kanyá Samudbhabam etc.* In respect of the *Gandharva* form of marriage, which may be solemnised even after its actual consummation by the couple, *Devala* enjoins that *Vediac* Mantras and rites should be respectively recited and gone through on the occasion of its solemnization before the nuptial fire. (*Gándharveshu Vivâheshu punar Vaivâhika Vidhih ; Kartavyas'cha tribhirvarnaih Samayanágni Sákshikah*). The couplet in the ninth chapter of this Samhita which lays down that a man of thirty should marry a handsome girl of twelve (*Trinsadvârsho-dvahet Kanyâm hridyâm Dvâdas'avârshikim*) does not necessarily suggest that girls should be married before puberty, since menstruation has been known to occur in many cases earlier than that age. What the couplet does at best is to fix the highest desparity of age allowable between the married couple. The intention of the Samhita is to ensure the highest sanctity of marriage and this verse evidently contemplates that a bride must be a chaste virgin in order to be consecrated with the sacrament of marriage. (*Dharmay Vivâha*), which the loss of her virginity before the wedlock does not entitle her to claim.

Now I shall duly discourse (on the law relating to) disputes between owners and keepers of cattle, arising out of their (respective) short-comings (*i.e.*, negligence, or omissions). (229)

The keeper of an animal, made over to him for tending, shall be answerable for any injury done to it during the day, while its owner shall be answerable for an injury done to it in his house during the night; but if the terms of tending be otherwise (*i. e.*, for the day and night) the keeper shall be answerable for injuries done to it both in the day and night. (230)

A cowherd, who has agreed to take milk in lieu of his wages, shall milch with the consent of the owner, the best one among (each group of) ten cows. In the absence of a stipulation for any other form of wages, this should be held as the (standard) wages of cow-keepers. (231)

If an animal strays out of sight, or is killed by a reptile or, by falling into a pit (*lit* uneven ground) through the wilful negligence of the keeper of his duties, the keeper shall be bound to make good its loss (to the owner of the beast. (232)

If a beast be stolen by a gang of thieves, who have perpetrated the crime with the beat of drum, the keeper of the flock shall not be liable to make good its loss if he informs its owner of the fact at the proper time and place. (233)

If a beast dies a natural death, its keeper shall cut off its ears, skin, hairs, bladder, sinews, gall-stones, or other bodily appendages which may testify to its natural death, and show them to its owner (for his better conviction). (234)

In the absence of the flock-keeper, if a wolf attacks

the flock and carries away a beast, the flock-keeper shall be answerable for, and liable to make good the loss of, that animal to its owner. (235)

But if a wolf darts upon and kills one of the animals, grazing in flocks in a wood in his presence, the flock-keeper shall not be answerable (for the death of that animal to its owner.) (236)

A strip of land to the extent of four hundred cubits or to the width of three large sticks at the outskirt of a village should be set apart for pasturage; a ground of thrice as much measure should be kept reserved for the purpose at the outskirt of a town or city. (237)

If the cattle graze on and destroy the crops standing on an unfenced ground, adjoining the pasture-land, the king shall inflict no penalty on the cattle-keepers (for such destructions of crops.) (238)

Such a land (*i.e*, the one adjoining or close to the pasture ground) should be enclosed with a fence or enclosure over which a camel would not be able to see, and too dense to allow a dog or a hog to thurst its nose or snout into it. (239)

If a flock of cattle, attended by its keeper, trespasses on an enclosed field near the road side, or at the outskirt of a village, or close to a pasture ground (and grazes upou the growing crop), the king shall fine him a hundred *panas*; the owner of the field is bound to keep them off, if the cattle, unattended by the keeper, attempt to enter upon it. (240)

If the cattle trespass and graze on fields other than those described above, the keeper shall be punished with a fine of one *Pana* and a quarter; but under all circumstances he shall be liable to make good the loss to the owner of the field. (241)

No penalty exists in respect of the destruction of a crop by a cow within ten days of her parturition, or by a bull branded with the sign of a discus or trident or by a bull, dedicated to a deity, whether attended by the the cowherd or otherwise. This is the decision of Manu. (242)

In the event of the destruction of the crop through the negligence or omission of the owner of the field, he shall be punished with a fine of ten times the measure of grain payable (as revenue) to the king (in respect of that field); and half of the above fine shall be the penalty when the loss will occur through acts of the owner's servants and without his knowledge. (243)

Conformably to these rules the virtuous king shall settle disputes between keepers and owners of animals, arising out of their respective omissions or shortcomings. (244)

In a dispute as to boundaries between two villages, the boundary should be determined in the month of *Jaishtha* (May June) after the border embakments have become fully apparent (on the recedence of water. (245)

Trees such as the *Nyagrodha*, *Ashvattha*, *Kins'uka*, *S'almali*, *Sála*, *Tala*, and *Ksheri* should be made (*i.e.*, planted to demarcate) boundaries. (246)

Boundaries, demarcated by shrubs, bamboos, various kinds of Shamis, (   ), creepers, mud-pillars, or *Kuvjaka* plants are never obliterated. (247)

At the meeting of boundaries, tanks, ponds, fountains or reservoirs of water should be made, or divine temples should be erected. (248)

Considering the blunders committed by men in determining or ascertaining boundaries, other hidden signs of boundary-demarcation should be made. (249)

Stones, bones, cow's hairs, husks of paddy, ashes, bits of broken pottery, dried cow-dung cakes, bricks, charcoals, broken bits of baked clay and sands. (250)

(Or in other words all things which the earth may not consume in course of time should be buried underneath the soil for the purpose of fixing the boundaries. (251)

The king shall lay down the boundary between the two contending (villages) by the abovesaid demarcating substances, having determined it by previous possession and (the existence of) water-courses. (252)

In the case where the existence of boundary-marks would give rise to a suspicion the testimony of witnesses would settle the dispute as to the boundary. (253)

He (*i.e.*, the king) shall interrogate the witnesses as to the bonndary marks in the presence of the disputants and the inmates of the same village. (254)

Statements made by the witnesses regarding the determination of boundaries, together with their names, the king shall cause to be entered into the boundary-paper (record). (255)

The witnesses, clad in red garments, decked with garlands of red flowers round their necks, and carrying loose earth on their heads, shall swear as to the correctness of the boundary by their respective good deeds. (256)

Their true testimony shall purify these truthful witnesses, but the king shall punish each of them with a fine of two hundred *panas*, if they give false evidence. (257)

In the absence of witnesses, four persons, living at the four angles of the village (*S'amantas*), shall

assiduously determine the boundary in the presence of the king (258)

In the absence of *Samantas*, persons who are the members of old-established families in the village shall be cited as witnesses, and in cases where even they would be unavailable the foresters, [such as trappers, fowlers, cowherds, *Kaivartas* (fishermen), herb-collectors, snake-catchers, and grain-pickers] shall be interrogated. (259—260)

Interrogated by him, whatever they will say as to the mode of demarcating the boundary between the two villages the king shall lay down the boundary in accordance therewith. (261)

In demarcating the boundaries of a field, well, pond, orchard, or a house, the testimony of a man, living in the neighbourhood and cognisant thereof, shall be taken. (262)

The king shall punish each of these witnesses with a fine of *Madhyama Sâhasa* (five hundred *Panas*), if they give false evidence in respect of the boundary. (263)

For having wrongfully taken possession of a house, or orchard by intimidation, one shall be punished with a fine of five hundred *Panas*, for having unknowingly taken possession thereof one shall be punished with a fine of two hundred *Panas*. (264)

In the case where it will be impossible to (rightly) demarcate the boundary, the king shall go to the spot in person and allot the lands (in dispute) to such (of the disputants) to whom they may be most useful. (265)

Thus the law (*i.e.*, procedure) relating to boundary disputes has been laid down in its entirety; henceforth

I shall discourse on the law relating to the use of abusive language. (266)

For having used any abusive language to a Brâhmaṇa, a Kshatriya shall be punished with a fine of one hundred *Panas* ; whereas for the same offence a Vais'ya shall be punished with a fine of one hundred and fifty or two hundred *Panas* ; and a S'udra, with a corporal punishment (flogging, etc) (267)

For having used abusive language to a Kshatriya a Brâhmaṇa shall be punished with a fine of fifty *Panas* ; while for having used abusive language to a Vais'ya or S'udra he shall be punished with a fine of twenty-five or twelve *Panas*. (268)

In the case of abusive language among members of the twice-born castes, the offender shall be punished with a fine of twelve *Panas*, while in the event of filthy language being used the offender shall be punished with a fine of double value (twenty four *Panas*.) (269)

If a S'udra uses any offensive language to a member of the twice-born caste (Brahmana), his tongue shall be slipped off, inasmuch as he (S'udra) has originated from a vile place (of the body of Supreme *Brahma*). (270)

If a S'udra abuses a member of the twice-born order by mentioning his name and caste, a burning tong to the length of ten fingers shall be inserted into his mouth. (271)

If a S'udra insolently gives any religious or moral advice to a Brâhmaṇa, the king shall cause hot oil to be poured into his mouth and ears. (272)

For having cast unjust aspersions on one's learning, country, caste, deeds, or bodily features, the king shall punish the offender with a fine of two hundred *Panas*. (273)

For having taunted a man for his physical deformity (*lit.* for having called a lame man, lame, and a blind man blind) or for having committed a similar offence out of insolence, the king shall punish the offender with a fine of one *Karshi Panam* (sixteen *Panas*. (274)

For having used abusive language to his mother, father, wife, brother, or son, and for not having given way to his preceptor, the king shall punish the offender with a fine of one hundred *Panas*. (275)

In the case where a Bráhmana has used abusive language to a Kshatriya, and *vice versa*, the king shall punish the Bráhmana with a fine of the *Prathama Sahasa* class (one hundred *Panas*) and the Kshatriya with a fine of the *Madhyama Sahasa* class (two hundred and fifty *Panas*. (276)

For such a (quarrel) having occnrred between a Vais'ya and a S'udra, the Vais'ya shall be punished with a fine of the *Prathama Sahasa* class, and the S'udra, without having had his tongue clipped off, shall be punished with a fine of the *Madhyama Sáhasa* class. This is the decision of law in respect of punishment (for these offences). (277)

Verily thus the punishment for the use of abusive language has been described. Now I shall discourse on the law relating to assault or battery. (278)

The limb with which a member of a vile caste shall assault a member of a superior caste shall be cut off. This is the injunction of Manu. (279)

If a member of a vile caste raises his hand against, or assaults, a member of a superior caste with his hand, his hand shall be cut off by way of punishment; if he commits the same offence with his leg out of anger, his leg shall be cut off. (280)

If a vile person attempts to sit on the same seat or cushion with a man of superior caste, the king shall punish him by branding his waist and exiling him from the country, or by lopping off his hips. (281)

If any one insolently spits on the person (of a Brâhmaṇa) the king shall cause his lips to be cut off; if any one urinates or passes flatus (out of insolence) on the person of a Brâhmaṇa the king shall cause his penis or rectum to be cut off. (282)

If any body pulls him (Bráhmaṇa) by the hair or beard, the king shall cause his (offender's) hand or leg to be cut off, if any body pushes him (Brâhmaṇa) by the neck the king shall causes his testes to be severed. (283)

A Breaker of skin or drawer of blood (on the body of one of his own caste) shall be punished with a fine of one hundred *Panas*, a piercer of flesh, with a fine of six *Nishkas*; and breaker of bone with exile. (284)

Any one injuring the factors by which the trees and vegetables may be used and enjoyed (such as fruits, flowers, etc.) shall be punished with penalties determined according to the gravity or lightness of his offence. (285)

If men or beasts are grieviously hurt, let (the offender) be punished with a punishment proportionate to the greviousness of the hurt. (286)

In (a case of assault attended with) the injury of a limb or organ, or with a wound or bleeding, the king shall cause the assaulter to pay to the assaulted person the costs of the medical treatment necessary for his cure; in default whereof he shall be punished with a fine, double of such costs in value. (287)

For having knowingly or unknowingly done any mischief to another's property (or goods), the offender shall satisfy the injured party by paying off its price or by replacing the same, and also he shall pay a fine of equal value to the king. (288)

For having knowingly or unknowingly destroyed a leather, or a leathern article, a wooden or earthen vessel, or a flower, bulb or fruit, (belonging to another) one shall pay a penalty of five times its value. (289)

Except under the ten circumstances (hereunder mentioned) the carman, passenger and the owner of a car shall be liable to punishment. (290)

If a mischief happens to any beast or person (on the road) on the breaking of the nose-rope (of a bullock yoked to a bullock cart), on the breaking of the shaft (of a horse car), on account of the uneven nature of the ground, on the breaking of a wheel or its spoke, on the breaking of the straps, reins, or headrope, or even after being loudly warned of the danger, (the carman, or carowner etc,) shall not be liable to punishment. This is what Manu has said (on the subject.) (291—292)

If for the inefficiency of the driver any mischief (or accident) happens (to a person or beast), the owner of the car shall be punished with a fine of two hundred *Panas* (for having employed an unskillful carman. (293)

If the driver (car-man) be an efficient one, he alone shall be liable to a fine of two hundred *Panas*; otherwise the riders, car owner etc., shall be each liable to a fine of one hundred *Panas*. (294)

If for being obstructed in his way by beasts or carts, a charioteer, while driving his chariot, happens to kill

any creature, he shall be summarily punished (for that rash act.) (295)

For thus having killed a man, he shall be summarily punished with the penalty for theft (*i. e.,* with a fine of one thousand *Panas* and not with the punishment for man-slaughter), while the penalty shall be half as much (*i.e.,* five hundred *Panas*) if he chances to kill a large quadruped such as, a cow, elephant, horse or camel) (296)

Two hundred *Panas* shall be the penalty for killing small beasts under the circumstances, while that in respect of kiliing an auspicious beast (such as, deer) or bird (such as a parrot, etc., is fifty *Panas.* (297)

Five *Máshas* (of silver) is the penalty for (thus) killing as ass, goat or lamb, while a *Másha* of silver is the penalty for killing a dog or a hog (under the circumstances) (298)

A wife, son, servant, disciple, or uterine brother, found guilty of an offence, should be punished with a chord or with (a foliated) bamboo stick. (299)

They shall be chastised on the lower parts of their bodies, and never upon the upper limbs. For having flogged them in any other fashion one shall be liable to punishment for theft. (300)

Thus the law relating to assault and battery has been fully set forth ; now I shall discourse on the law relating to theft. (301)

The king shall assiduously endeavour to repress the thieves in his kingdom ; by repressing theft the fame and kingdom of a king are augmented. (302)

Always worshipped is the king who grants protection from thieves (to his honest subjects) ; verily augmenteth his sacrifice (of sovereignty) which grants

perpetual protection (to his subjects) as its *Dakshinás* (honorarium) (303)

The king receives a sixth part of the religious merit of his subjects whom he in every way protecteth, and a sixth part of their sins if he fails to properly protect them. (304)

Whatever *Vediac* studies do his subjects do, whatever sacrifices do they perform, whatever gifts they make, and whatever prayers they offer to the deity, through his properly protecting them he enjoyeth a sixth part of the merit thereof. (305)

By lawfully protecting his subjects, and by punishing those who deserve punishment, the king acquires the merit of a sacrifice which is performed daily with a *Dakshiná* of a hundred thousand cows. (306)

The king, who without protecting his subjects realises from them a sixth part of the produce of their fields, revenue, duties, royalties* and fines, goes to hell after death. (307)

The wise have called such a king, who realises a sixth part (of the agricultural products of his subjects without giving them the safety of life and property, as the filth-taker of all. (308)

A law-breaking, avaricious, non-protecting, oppressive, king who sucks up the life-blood of his subjects (*i. e.* squeezes out their substance by means of unjust and oppressive taxes) should be regarded as one (already) doomed to a vile existence (after death.) (309)

By the three lawful expedients of imprisonment,

* The text has *Pratibhàgam,* KULLUKA explains it by *Phala-kusuma, S'àka-trinàdyupàyanam Pratidinagràhyam* Tolls or royalties of fruits, flowers, edible bulbs, hays, etc., daily pàid to the king.

enchainment and various forms of corporeal punishment (such as the mutilation of a limb, etc.,) let him assiduously repress the miscreants. (310)

By repressing the wrong doers and encouraging the virtuous, kings are constantly purified as Bráhmanas are purified by the performance of religious sacrifices. (311)

A king, seeking his own welfare shall always tolerate the calumnious remarks made by suitors, defendants, infants, old men and sick folks regarding himself. (312)

He who bears with ill-reports (adverse criticisms) made by the aggrieved is glorified in heaven; he who out of pride of wealth can not tolerate such criticisms goes to hell for that. (313)

A thief, with his hairs dishevelled, must run to the king, confessing his own guilt and asking him to punish his self. (314)

Carrying a cudgel, or a club of catechu wood, or a sharp spear, or an iron rod on his shoulder. (315)

Killed, or alive after being punished by the king, a thief is exonerated from his crime; but the king who lets off a thief without punishment himseif acquires the guilt of theft. (316)

The sin of a fœticide is transferred to the person who partakes of his food, the husband of a faithless wife obtains the sin of her adultery, the sin of the disciple is contaminated to his preceptor, and the sin of a *yajámana* (institutor of a religious rite) is transmitted to the priest officiating at the ceremony. (317)

After having committed crimes, men, punished by the king, become free from impurity and go to

heaven after death as honest and virtuous men do. (318)

He who has stolen a pitcher from a well, or broken down a water house,* shall be punished with a fine of one *Másha* and liable to return the stolen good to its owner. (319)

For having stolen paddy of more than ten *kumbha*† measures a person shall be punished with death (corporeal punishment or mutilation of a limb); for having stolen paddy of a lesser measure he shall be punished with a fine of eleven times the quantity of the stolen paddy, which should be restored to the owner. (320)

Capital punishment should be inflicted on a thief for having stolen a *tula* weight of gold or silver or precious (silk) cloths, weighing more than a hundred *palas*. (221)

Mutilation of a hand should be the punishment for stealing the abovesaid articles, numbering more than fifty and less than one hundred. For stealing less than fifty (pieces of cloth) the penalty should be eleven times their value. (322)

Death should be the punishment for stealing jewels and precious gems belonging to high born ladies and men. (323)

For stealing large quadrupeds, weapons, and medicines, the king shall inflict proper punishments in consideration of the hardness of the time and the gravity of the offence or otherwise. (324)

Half of the leg of a thief should be cut away for

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* The text has *Prapà* which means a house where water is given to the passers.

† Two hundred *Palas* make one *Drona*, and twenty *Dronas* make one *Kumbha*.

having stolen and threaded the nose of a Bráhmana's cow, or for robbing an animal intended to be immolated in a sacrifice (325)

For the theft of cotton-threads, cotton, enzyme, cow-dung, treacle, milk-curd, thickened milk, whey, cordials or hays. (326)

(Or of) bamboo made vessels, salts, earthen vessels, earth and ashes as well. (327)

(Or of all kinds) of fish, birds, oil clarified butter, meat, honey, or any other animal produce. (328)

Or of other articles, wines, intoxicating drugs, articles of food, or confection, the penalty shall be a fine double the value of the article, stolen. (329)

For the theft of green paddy, of a shrub or creeper, or of any other kind of unthreshed grains the penalty shall be a fine of five *krishnalas.* (330)

For the theft of threshed paddy, *Sákas*, edible roots or bulbs, or fruits by one who is not related to their owner the punishment shall be a fine of one hundred *Panas*, whereas the fine shall be fifty *Panas*, if the offender is found to be a relation of the owner. (331)

The forcible taking or carrying away of a thing (with the knowledge and in the presence of the owner) constitutes what is called *Sáhasa* (robbery), taking away of a thing in the absence of its owner constitutes *Steyam*, and the hiding of a thing after having stolen it is called *Chauryam.* (332)

Him, who has stolen any of the abovesaid articles made suitable for human use or has robbed the sacred fire from the fire-chamber, the king shall punish with a fine of the *Prathama Sáhasa class* (*i.e.*, one hundred *Panas.*) (333)

With whatsoever limb of his body one shall attempt to commit theft, the king, for checking the recrudescence of that crime, shall cause that limb to be cut off. (334)

A father, preceptor, relation, mother, wife, son or priest, who fails to discharge his specific duties, should be punished by the king. (335)

For the offence for which an ordinary person would be punished with a fine of one *Kárshápanam*, a penalty of one thousand *Káshápanam* should be inflicted on the king, if he is found guilty thereof. This is the conclusion. (336)

For having committed theft, a S'udra, cognisant of the law, shall be punished with a fine eight times the usual one in value; a Vais'ya, with a fine sixteen times; a Kshatriya, with a fine thirty-two times; and a Bráhmaṇa, with a fine sixty-four, hundred, or hundred and twenty-eight times the usual one in value. (337—338)

The taking of fruits and roots of trees, fuel wood for fire, and hays for cattle, if they belong to others, does not constitute theft. (339)

A Bráhmaṇa, if he wishes to take even his just fees for teaching (a pupil) or performing a religious sacrifice) from the hand of one whom he knows to be a thief (and which money he knows to have been obtained by theft) shall be liable to punishment as a thief. (340)

For having taken two pieces of sugar cane and two edible roots from another's field, an indigent, way-faring Bráhmaṇa, shall not be liable to punishment. (341)

Wrongful detainers of stray cattle, as well as those who let loose the horses tied to their posts in a stable

and those who rob slaves, horses and chariots should be punished as thieves (*lit.* are guilty of theft.) (342)

A king, by thus repressing the thieves (in his realm) acquires renown in this world and enjoys perfect felicity in the next. (343)

Wishing to attain the status of Indra (king of the deities) and an etrnal fame, let the king show not the least indulgence for a moment to a robber. (344)

A robber should be regarded as a worse miscreant than a thief, assaulter or foul-mouthed person (345)

The king who tolerates (the depredations of a robber soon incurs the ill will (of his subjects) and meets his doom. (346)

Let not a king, out of feelings of friendship, or in consideration of a large pecuniary gain, let off unpunished robbets, who are the dread of all creatures. (347)

When (the practice of) virtue is obstructed (by tyranny), when the eternal division of castes is any wise jeopardised, Bráhmanas may wield arms (for the preservation of law). (348)

He, who destroys life (commits man-slaughter) for the defence of his life and property, in a just and fair fight, or for the protection of women and Bráhmanas, does not become thereby morally condemnable. (349)

A preceptor, old man, infant, Bráahmana, or vastly erudite person, coming as an *A'tatáyin,** must be killed without the least hesitation, (350)

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* *Agnido Garadas'chaiva S'astrapâni Dhanârpahak kshetra dârâpahâricha S'adeti âtatáyinah.* He who administers poison, sets fire to his house, comes to assault him with a weapon, or robs him of his treasure, or defiles his mother or wife are said to be the siz Atatyanis (mortal enemies) of a man.

By killing an *A'tatayin* the killer acquires no demerit, inasmuch as it is anger that kills anger in fact in such a case. (351)

The king, having clumsily mutilated their persons, shall cause the defilers of other men's wives to be banished from the country. (352)

Since it is through such men that hybridisation of castes is effected; and intermixture of castes is the primal cause of vice which leads to universal destruction. (353)

A man, who is known to have held incests with other men's wives before, if found conversing in solitude with another's wife, should be punished with a fine of the *Prathama Sáhasa* class (*i. e.*, one hundred *Panas*). (354)

But a man, who is not impeached with an act of previous incest, if found conversing in solitude with another's wife for any just reason, shall not be liable to punishment, inasmuch as there is no delinquency on his part. (355)

If one accosts, and converses with another's wife in a lonely wood or forest, or at a holy pool or confluence of rivers, he shall be guilty of the offence of adultery punishable with a fine of one thousand *Panas*. (356)

Sending presents of scents and flower-garlands to another's wife, cutting jokes with, or embracing her, touching her ornaments and catching hold of her wearing apparel, and eating, or sharing the same bed-stead, with her are acts which are said to constitute *Stri-samgraha* (adultery with another's wife) (357)

A woman who tolerates being touched at het private (*lit.*, untouchable) parts by a man, and a man who

tolerates being similarly touched by her are said to be guilty of adultery by mutual consent. (358)

A non-Bráhmana (S'udra), found guilty of adultery, shall be punished with death, inasmuch as it is incumbent on men of all the four castes to protect their wives above (all other possessions). (359)

Beggars, professional panegyrists, men initiated in a sacrifice, and artisans (such as cooks, etc.,) may, if not otherwise forbidden, speak with other men's wives (while alone) (360)

Forbidden to speak with another's wife, one must not converse with her. For thus conversing inspite of the warning the offender shall be liable to a fine of one *suvarna* (gold Mohar.) (361)

This rule does not hold good in respect of wives of *Chăranas* (professional actors or musicians), *A'tmopojivins*,* and of those who sell their wive's embraces for money, inasmuch as they deck out their wives for the embrace of others, or lie concealed to help them (to carry on their obnoxious trade.) (362

For having conversed with the above said females, maid-servants, and false female ascetics (nuns) in solitude, the offender shall be liable to pay a very small fine. (363)

He, who defiles a maid, not amatively disposed, should be punished (with the mutilation of his reproductive organ), but for having visited an amorous maid of his own caste one shall not be liable to corporeal punishment. (364)

For sharing the bed of a man of superior caste, a maid must not pay any fine, for having carnally

* Those who connive at the adultery of their wives for money and live upon the earnings of their infidelity.

known a man of inferior caste she should be kept incarcerated in the house. (365)

For having visited a woman of superior caste a man of inferior caste must be punished with death; but if for having visited a girl of his own caste, the father of the girl asks for a money compensation (lit, duty) he shall have to pay it to the father. (366)

The fingers of him who forcibly ruptures the hymen of a virgin therewith shall be clipped off, and he shall be further liable to pay a fine of six hnndred *Panas*. (367)

A man, found guilty of destroying the virginity an amorous girl of his own caste with his fingers, shall have his fingers clipped off; and for checking the recrudescence of the crime, the offender shall be punished with a fine of two hundred *Panas*. (368)

A girl committing the same offence upon another girl shall be punished with stripes and a fine of two hundred *Panas*; she shall be (further liable to pay a compensation of double value (four hundred *Panas*) to the father of (the deflowered girl). (369)

A woman found guilty of committing the same offence on the person of a girl shall have her head shaved and fingers clipped off; and thus mutilated), she shall be perambulated on an ass (round the town). (370)

A wife, who out of pride of personal beauty and opulent relationship, has made transgressions against her husband, the king shall cause to be devoured by ferocious dogs in a well-crowded locality. (371)

The king shall cause the male miscreant (adulterer) to be laid down on a hot bed of iron and the public

executioners shall cast logs of wood in the fire-bed till his body is consumed to ashes. (372)

A person, found guilty of adultery within one year of his having been punished for the same offence, shall be liable to double the penalty; for sexually visiting a girl of unconsecrated caste (*Vrâtya*) the penalty is the same as that for carnally knowing a *Chandâla* woman. (373)

For having sexually visited a woman of any twice-born caste, whether protected, or unprotected by her husband, a S'udra shall be punished with the mutilation of his reproductive organ and a confiscation of all his goods and estates in the first named instance (*i.e.*, for knowing an unprotected twice-born woman), and in the last named case he shall pay the penalty with his life and all his (goods and estates) will be escheated to the sovereign. 374)

A Vais'ya, found guilty of carnally knowing a protected Brâhmana woman, shall be punished with imprisonment for one year, after which all his estates will be escheated to the king A Kshatriya, found guilty of the same offence, shall be punished with a fine of one thousand *Panas* and his head shall be shaved with urine. (375)

A Vais'ya and a Kshatrity found guilty of carnally knowing an unprotected Brâhmana woman shall be respectively liable to pay fived hundred and one thousand *Panas* (to the king.) (376)

Either of them, found guilty of carnal knowledge of a protected Brâhmana woman, shall be punished as a S'udra guilty of the same offence and burnt in a hay fire. (377)

For having forcibly ravished a protected Brâhmana

woman, a Brâhmana shall be punished with a fine of one thousand *Panas*, for having known such a Brâhmaṇa woman with her knowledge and consent he shall be punished with a fine of five hundred *Panas*. (378)

In respect of a Brâhmaṇa a death sentence must be commuted to one of shaving the hair of his head; death-sentences may be passed on members of all other castes. (379)

Let him (king) not kill a Brâhmaṇa even if he be found guilty of all the crimes; he must banish him (Brâhmaṇa) from the realm unhurt and with all his possessions. (380)

A more heinous sin exists not in this world than murdering (killing) a Brâhmaṇa; let not a king even think of such a project in his mind. (381)

If a Vais'ya is found guilty of the carnal knowledge of a protected Kshatriya woman, or if a Kshatriya is found guilty of visiting the bed of a protected Vais'ya woman, either of them must be punished with the penalty laid down for the carnal knowledge of an unprotected Brâhmaṇa woman. (382)

For having visited the bed of a protected Vais'ya or Kshatriya woman a Brâhmaṇa shall be punished with a fine of one thousand *Panas*; a Vais'ya or a Kshatriya, guilty of the carnal knowledge of a protected S'udra woman, shall be fined one thousand *Panas*. (383)

For having carnally known an unprotected Kshatriya woman, a Vais'ya shall be punished with a fine of five hundred *Panas*; a Kshatriya, guilty of the same offence, shall have the hair of his head shaved with (ass's) urine, or he shail pay a fine of five hundred *Panas*. (384)

For having visited the bed of an unprotected Kshatriya, Vais'ya, or S'udra woman, a Brahmana shall be punished with a fine of five hundred *Panas*; for having gone unto a vile caste woman, he shall be liable to a fine of one thousand *Panas*. (385)

The king in whose realm there exists not a thief, a defiler of another's wife, a foul-mouthed person, a robber, or an assaulter attains the region of Indra (the king of the celestials). (386)

The repression of these five kinds (of miscreants) by a king in his own realm grants him suzerainty over his compeers (contemporary sovereigns) and a high fame in this world. (387)

Either of the *Yajamâna* (institutor of a religious ceremony) who unjustly renounces a priest, capable of performing (that sacrifice), or the priest who renounces a *Yajamâna*, not in any way defiled or degraded, should be liable to pay a fine of one hundred *Panas*. (388)

It is not proper (for a man) to desert his mother, father, wife, or son; for having deserted any of them, not in any way degraded, the king shall punish him with a fine of six hundred *Panas*. (389)

In a dispute among Brahmanas regarding the proper interpretation of a procedure of ritual (lit, domestic sacrifice) the king, for the reason of his own wellfare, shall refrain from passing any decisive opinion on the subject. (390)

In such a case the king having properly honoured the Brahmana (disputants) and appeased their anger by conciliatory words must proceed to give the proper interpretation of their duties with the help of (other) Brahmanas (of his court). (391)

In connection with an auspicious rite in which it is necessary to feed twenty Bráhmaṇas, if a Brâhmaṇa feeds others in exclusion of his neighbours and the inmates of his house, he shall be liable to pay a fine of one *Másha* (of silver to the king.) (392)

A *S'rotriya* (*i. e*, *Veda*-knowing) Brâhmaṇa, failing to feed a virtuous *S'rotriya* (neighbour or inmate of his house) on the occasion of a rite of prosperity (*lit.* that which confers progeny and prosperity such as, marriage, etc.) shall give him twice as much food, and a fine of one *Másha* (of gold to the king.) (393)

A blind or lame man, an idiot, one above seventy years of age, and one who does any benefit to a *Veda*-knowing Bráhmaṇa must be exempted from paying any tax (or revenue to the king). (394)

Let the king always do honour to (*i e.*, provide for) a *S'rotriya*, sick man, invalid, or infant, as well as to the indigent, high-born and the revered. (395)

A washerman must gently wash the clothes on a smooth-board of S'álmali (Bombax Malabaricum) plank, he must not mix one s clothes with another's, nor give one's clothes to another for use or wearing. (396)

For each ten *Palam* weight of cotton thread given to a weaver, he must return eleven *Palam* weight of manufactured cloth; otherwise he shall be liable to pay a fine of twelve *Panas.* (397)

At toll stations or customs houses, the king shall receive a twentieth part of the profit on the price of an article, determined by men, expert in fixing the prices of commodities. (398)

The king shall confiscate all the goods (estates etc.,) of him, who, out of greed, shall attempt to sell a commodity which is the king's monopoly, or to export

commodities which are forbidden to be exported (contra-bands) to foreign countries. (399)

For having avoided the public highway or sold his goods in the night, or given out a lesser number (*i. e.*, a false manifest of) of his goods with a view to defraud the toll duties or customs, one shall be liable to pay a fine eight times the value of the defrauded duties. (400)

In consideration of the distance from which an article has come or to which it shall be despatched, and for which periods must it be kept in stock and what prices it will obtain thereby, and the expenditures to be incurred under these heads the king shall fix the prices of articles of merchandise (401)

At the end of each fifth day, or at the close of each fortnight, the king in the presence of the appraisers of prices and in consideration of their stock in the market shall lay down the prices of commodities. (402)

Weights and measures of trade let the king personally determine and lay down, and let him examine those weights and measures at the end of each six months. (403)

The freight for taking a vehicle across a ferry is one *Pana*, that for taking a load, which can be carried by a man, across a ferry is half a *Pana*, the freight for taking a beast or a woman across a ferry is a quarter *Pana*, and that for taking a man without luggage is one-eighth *Pana* (*lit.* half of the latter amount.) (404)

Ferry rates in respect of vehicles, full of goods of merchandise, should be determined according to the preciousness or otherwise of those commodities, those in respect of indigent persons and empty sacks and guny-bags must be very small. (405)

The hire of a boat should be proportionate to the distance of the journey and must be determined in consideration of the nature of the season and the current of the river. No rule exists in determining freights of sea-going vessels. (406)

Pregnant women till during the second month of gestation, sages who have taken the vow of asceticism, Brâhmaṇas, and *Brahmachârins* (religious students) are exempted from paying ferry-tolls. (407)

Whatever loss the passengers of a boat might sustain through the fault of the crew, the crew must make that good out of their respective shares (in freights). (408)

Thus the law relating to boatmen has been set forth ; any thing lost in water through the fault of the crew must be made good by them, who are not liable for any thing destroyed by an act of providence. (409)

The king shall cause a Vais'ya (*i.e.* members of the Vais'ya ccste) to carry on trade, money-lending, agriculture and cattle rearing ; and a S'udra, to serve the Brâhmanas. (410)

A Bráhmana shall lovingly support a Vais'ya and a Kshatriya, incapable of maintaining themselves, by engaging them in their proper works or professions. (411)

For having compelled an initiated Brâhmana to serve as a servant inspite of his disinclination for such service, a Brâhmana shall be punished by the king with a fine of six hundred *Pânas*. (412)

A S'udra, whether a slave purchased or otherwise, must be employed in service, inasmuch as it is for seving the Brâhmana that he has been created by the self-begotten one. (413)

Even set at liberty by his master, a S'udra can not be liberated from service: service is his vocation by nature; who shall emancipate him from that? (414)

A captive of war, a slave for maintenance, the son of a female slave, one purchased for money, a slave obtained as a present, a hereditary one, and one condemned to slavery for any offence, these are the seven kinds of slave (*lit.*, sources of slavery). (415)

A wife, a son, and a slave can never acquire any property for themselves; whatever they earn go to him to whom they belong. (416)

Let a Bráhmana unhesitatingly appropriate to himself whatever (his) S'udra (slave) has earned, inasmuch as nothing can belong to the latter, he being himself an enjoyable good of the Bráhmana. (417)

Let (the king) assiduously cause the Vais'yas and S'udras faithfully discharge their proper and specific duties, since their non-performance tends to oppress (disturb) the whole world (*i.e.* social economy.) (418)

At the close of his duties, let the king regularly supervise his income, expenditure, treasures and mines, each day. (419)

A king by observing these rules (*lit.* fulfilling these duties) becomes exonerated from all sin and acquires an exalted status (after death). (420)

CHAPTER IX.

I SHALL discourse on the eternal duties of the husband and wife, leading a virtuous life, as well as on those which are obligatory on them when they live together or apart.* (1)

Men should never give any license to their wives in day and night; by keeping them engaged in commendable pursuits,† they should keep them under their own control. (2)

The father protects her in infancy; the husband, in youth; and sons, in old age; a woman does not deserve independence. (3)

Condemnable is the father who does not marry his daughter at the proper age: condemnable is the husband who does not visit his wife (during her menstrual period‡); and condemnable is the son who does not maintain (*lit* protect) his mother after the demise of her lord. (4)

Women should be especially protected from the slightest of corrupting influences (such as, a bad company etc.,) since an unprotected woman aggrieves the two families (*i.e.*, those of her farher and husband). (5)

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* KULLUKA states that, the duties of married life, although not falling within the purview of the ordinary legal duties of an individual, have been dealt with in this chapter as such, because their violations are punishable by law as crimes, and the king's coutt has jurisdiction to take cognisance of cases in which the rights or obligations, which these duties entail, are sought to be established or enforced.

† The text has *Vishayeshu cha Sajyantyah*, KULLUKA explains it by *Anishiddheshvapi ruparasádi-Vishayeshu* in not condemnable objects of sight, hearing, etc.

‡ Within eight days of the cessation of her flow.

This (protection of wives) forms the highest duty of the members of all the four social orders. Even weak (*i. e.*, diseased or physically deformed) husbands should endeavour to protect their wives. (6)

By assiduously protecting his wife, a man protects (the purity of his) progeny and family, as well as his character, Self, and virtue. (7)

The husband, by entering (into the body of) the wife, takes birth as the fœtus in her womb, a wife is called Jâyâ (Jenetrix), inasmuch as the husbaed is again born in her. (8)

A wife gives birth to a child similar (in every respect) to the man who impregnates her; hence, for the purity of his progeny, one must assiduously protect his wife. (9)

Wives (*lit.*, women) cannot be kept by force; it is by the application of the following expedients that they can be kept under control. (10)

They should be employed in storing and spending money (*i.e.* in looking after the expenses of the household), in maintaining the cleanliness of their persons and of the house, and in looking after the beddings, wearing apparels, and household furniture. (11)

Imprisoned in the house and closely guarded by their male relations, (bad) women are not sufficiently protected (*i.e.* they can find opportunities to gratify their evil propensities). Women who guard themselves are said to be truly guarded (and protected). (12)

Wine-drinking, evil company, separation from the husband, idle rambling, sleep at the improper time, and residence in another's house are the six factors which tend to defile a woman. (13)

They do not care for the personal beauty or young

age; women only long for sexual intercourses with men, whether they be good-looking or bad looking. (14)

On account of the germination of erotic fancies in their minds at the mere sight of men, and on account of the inborn absence of affection and innate fickleness of heart, women, though well protected by their husbands, make transgressions against them. (15)

Thus having known their god-given nature (*lit.*, as created by the creator of universe, Prajapati), let a man protect his wife to the best of his endeavours. (16)

Fondness for ornaments, beds and cushions, intense erotic feelings, anger, crookedness, and scandal are natural to women in the opinion of Manu. (17)

The purificatory rites of women are (*i. e.*, must be performed) withoat the Vediac Mantras; this is the decision of the law code. And for this disqualification of Mantra-less-ness, women are like unto inorganic things. This is the conclusion. (18)

The proneness of women to infidelity has been largely sung in the *Vedas* and *Nigamas*. Now hear what has been said in the *Vedas* regarding the expiation of their incestuous sin. (19)

"Inasmuch as my mother, faithless to her lord, used to stroll about in quest of other men's (embraces,) may my father purify her ovum, defiled by her incests with others)." This (Mantra of the *Veda*) serves as an illustration (of what has been said in the preceding couplet). (20)

For the expiation of the sin which a woman commits by contemplating transgressions against her lord, however slight, this *Mantra* has been enjoined to be employed. (21)

As a river in contact with the sea becomes briny;

so a woman acquires traits of mind and character similar to those of the man she is united with. (22)

Though born of vile castes, Akshamâlâ, united with Vas'ishtha, and S'ârangi, wedded to Mandapâla, became highly glorified. (23)

These and other women of low origin acquired excellent traits of character through contact with the auspicious mental traits of their respective husbands. (24)

Thus the rule relating to the auspicious living of men and women (husbands and wives) has been laid down; now hear me discourse on the law relating (to the right in) children* which is conducive to happiness both in this world and the next. (25)

For conceiving progeny, wives, the lights of households, the repositories of bliss and auspiciousness, should be honoured with presents of apparels and ornaments). No distinction exists between the wife and the goddess of fortune in the house. (26)

Wife is the manifest source of procreation and bringing up of children, and of the performance of the duties of every day life as well.† (27)

Giving birth to children, performance of religious sacrifices *(Agni Hotra,* etc.*)*, nursing, excellent (sweetest) love, and the acquisition of heaven by one and his manes are contingent on his wife. (28)

She, who, pure and controlled in her mind, speech and body, transgresses not her lord, attains to the re-

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* Whether the son belongs to its natural father, or to the husband of its mother? *(Kim Kshetrino'patyamuta Bijinah).—Kulluka.*

† Such as hospitality to Atithis, and feeding his friends and relations *(Atithi mitra-bhojanadeh.)—Kulluka.*

gion of the husbands *(Patiloka)* and is called chaste by the virtuous. (29)

Through transgressions against her lord, a wife becomes condemnable in this world, takes birth in the womb of a she-jackal in her next existence, and is afflicted with diseases of sin. (30)

Now hear me relate the anecdote regarding the procreation of a son which the great sages of yore had narrated for the good of the universe. (31)

The son belongs to the father, but regarding the denotation of "father" there are two contrary dicta of the *S'ruti* (*i.e.*, *Veda*). Some call the actual progenitor of the son as his father, while others aver that, the man on whose wife the son is begotten is his father. (32)

The woman is said to be like unto a field, and the man is like unto a seed; the origin of all creatures is (in) the union of the seed and the soil. (33)

In some cases the pre-eminence is of the seed,* and in others the dominance is of the soil;† commendable is the offspring where the seed and the soil are equally dominant. (34)

Of the seed and the soil the predominence is said to be of the seed, inasmuch as the births of all created

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* The birth of Budha illustrates a case of this kind. Soma, without any appointment begat Budha on the person of Ilâ and claimed him as his son in opposition to the lawful husband of his mother.

† Procreation of children on the widows of Vichtravirya by Vyàsa, under an appointment, furnishes an exámple of the pre-eminence of the soil, where the sons of the union, (Pandu and Dhritarashtra) became the lawful sons of the deceased husband of their mother.

things are marked by the (specific) traits of their seeds. (35)

Like the seed, which is sown in a cultivated field in the proper season, is the sprout that germinates therefrom, marked by its (seed's) specific features. (36)

This earth is said to be the eternal womb of all created things; but at no stage of its development a plant is seen to partake of the specific properties of the soil. (37)

Different kinds of seeds, sown in the same field by husbandmen in the proper season, are seen to sprout up in different forms according to the specific natural variations of their species. (38)

Brihi, Salis, Mudga, sesame, kidney beans, garlics and sugar-cane sprout up according to the nature of their seeds. (39)

From the seeds of one kind sprouts of another kind (of vegetables) are not seen to germinate: like sprouts germinate from the like species of seeds. 40.

Hence, a wise, modest man of sicience and erudition, seeking longevity, must not sow his seeds in another's field (wife). (41)

Men, learned in history, recite a verse on the subject, framed by Vâyu, which forbids men to sow their seeds in other men's wives. (42)

As an arrow, hit by one into the aperature of an arrow on the body of an animal previously shot by another, becomes futile,* so the fruit of the seed, cast by one in the wife of another, does not belong to him. (43)

Historians say that, this earth is called *Prithivi* from the fact of her first being the wife (*i.e.*, enjoyed by) king, Prithu; a field is named after the person who

first clears it of the jungle, and a game belongs to him who hits it first. (Hence, a son procreated on another's wife does not belong to his progenitor.) (44)

It is only with his wife and progeny that a man becomes complete. Hence, the wise call the husband and wife as identical. (45)

By sale or separation (abandonment) the husband and wife can not be liberated (severed) from each other; we know this law to have been originally made by the creator of the universe. (46)

Only once can the partition of an estate be made, only once can a girl be given away in marriage, and only once can a thing be gifted. Each of these three things can be made only for once. (47)

As in respect of cows, mares, she-camels, female slaves, she-buffalos, she-goats and ewes the young ones do not belong to their progenitors, so sons begotten on other men's wives do not belong to their natural fathers. (48)

Seed-owners, without fields of their own, who sow their seeds in other men's fields, can never be entitled to the crops raised therefrom. (49)

Even if a bull procreates a hundred calves' on another's cows, all those calves shall belong to the owner of the kine; in vain the bull has spent his seed! (50)

Similarly, the seed cast by one in another's field (wife) contributes to the benefit of the owner of the field, the caster of the seed does not obtain the fruits (offspring) thereof. (51)

In the absence of any express agreement between the owner of the field (husband of the woman) and the caster of the seed regarding the right in the fruits

(offspring or issues of the union), the fruits shall manifestly belong to the former, inasmuch as in such an instance the womb has a greater preeminence than the seed. (52)

But if there be a previous compact of giving the fruit to the caster of the seed, then both the caster of the seed and the owner of the field (*i.e.*, the husband of the woman) shall be equally entitled to enjoy the fruit (offspring). (53)

If a seed, carried away by the wind or a stream of water, sprouts in another's field, the owner of the field shall have it and not the sower of the seed. (54)

This is the law relating to (the right in the) offspring of a cow, mare, female slave, she-goat, ewe and a female bird. (55)

Thus the synopsis of the law relating (to the relative pre-eminence of) the seed and the womb have been promulgated; now hear me discourse on the duties of women on the failure of issues. (56)

The wife of an elder brother is said to be like a preceptor's or superior's wife unto his younger brother, and the wife of a younger brother is said to be like unto a daughter-in-law to his elder brother. (57)

Except in the case of a failure of issues, an elder, by going unto the wife of his younger brother, or a younger brother, by going unto the wife of an elder brother, even under an appointment, becomes degraded. (58)

In the absence of a son, a woman wishing to obtain a progeny, shall lie down under an appointment, with a younger brother, or with a *Sapinda* relation, of her husband for the procreation of a son. (59)

A man, appointed to procreate a son on a widow,

shall anoint his person with clarified butter and silently procreate a son on her in the night; but he must not procreate a second son under any circumstances whatsoever. (60)

Men, wise in the knowledge of procreation of children, aver that one with a single child must be regarded as almost sonless; hence, a man (*i.e.*, a *Sapinda* or younger brother of her husband), under an appointment, may procreate two children on a woman. (61)

After the procreation of a son on a widow (by a younger or an elder brother (of her deceased husband) he shall revere or look upon her as a preceptor's wife or a daughter-in-law as the case may be. (62)

An elder brother or a younger brother, who transgresses the rules of appointment out of amorous exuberance, commits the sin of defiling the bed of a daughter-in-law or of a preceptor's wife. (63)

Bráhmanas shall never allow a widow of their own to get a son procreated on her by any one under an appointment; by so engaging her one kills the eternal virtue. (64)

Procreation of children by appointment on another's wife *(Niyoga)* has nowhere been mentioned in the *Mantras* of nuptial rites, nor the marriage of a widow has ever been mentioned in the *Sastra*. (65)

This beastly custom, which first prevailed among men during the reign of king Vena, is condemned by the erudite Bráhmaṇas. (66)

That foremost of kings (Vena), having enjoyed the whole earth, with his mind clouded by erotic feelings, introduced this custom (procreation of children under appointment on another's wife) of yore among men which led to the intermixture of castes. (67)

Since that time, he, who has appointed a widow to get a son procreated on her by another man, has been condemeed by the virtuous. (68)

A girl whose betrothed husband has been dead after the betrothal her (deceased) husband's brother shall take (marry) in the following manner. (69)

He, having married her, pure in body and mind and clad in a white cloth, shall visit her once in each month during her menstrual period. (70)

Having married a girl to one, let not a wise man marry her again to another; by so doing a man commits sin. (71)

Even having formally accepted the gift of (*i.e.*, married) a girl, possessed of any inauspicious physical features, diseased, deflowered, or fraudulently given in marriage by suppressing a physical deformity, one may abandon her (before the rite of seven steps is gone into). (72)

If a miscreant gives away a faulty girl in marriage without giving out the nature of her defect, the gift of such a miscreant (*i.e.*, the marriage bond of the girl) may be cancelled. (73)

A man of business must go to a foreign county after first having made provisions for the maintenance of his wife; an honest wife may be compelled to take to the evil path in want of a suitable provision. (74)

In the event of her husband having made suitable provisions for her before leaving the country, let her live with the greatest propriety; in the absence of any such provision, let her live by plying any commendable art (such as weaving, spinning, etc.) (75)

For eight years a wife shall wait for her husband, absent in a distant country for prosecuting an object

of virtue; for six years shall she bide her time for a husband, absent in a distant country for study or for achieving fame, and three years for a husband, absent on a visit to a co-wife in a distant country, (after which she shall go to her lord). (76)

A husband shall wait one year for a hostile wife; after the lapse of a year, if her hostile feelings still continue, he shall take back what he might have given her, and marry a second wife. (77)

Of a wife who slights her husband for his sickness, or for his addiction to wine or gambling, the husband must forswear the bed for three months, and she must not be allowed to use her beddings and ornaments during that period. (78)

But a wife failing to nurse an insane, degraded, sexless or seedless husband, or one afflicted with a sinful disease, is not fit to be abandoned by the husband for that hostile conduct, nor the things which he might have presented to her can be taken back from her. (79)

In the event of one's wife becoming a drunkard or faithless, hostile, invalid, extremely hot-tempered or spend-threft, one shall marry a second wife. (80)

The husband of a sterile woman shall remarry on the eighth, the husband of a wife whose children die in infancy on the tenth, and the husband of a wife who has given birth to daughters only on the eleventh year of their respective marriages, while the husband of a harsh-tongued wife may remarry without the least delay.* (81)

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* Such a harsh tongued wife, if she has given birth to a male child, may be abandoned by the husband, but he will not be competent, in pursuance of a prohibition by A'pastambha, to marry during her life-time, in asmuch as by giving birth to a son she

If a wife of good conduct, who is attached to the good of her lord, happens to be afflicted with (an incurable) disease, let her husband marry again with her consent; but he must not insult (or neglect) her under any circumstances whatsoever. (82)

But if the first wife of a remarried husband (attempts to) leave his house out of anger, he must either keep her imprisoned (in the house) or send her to her father's family for good. (83)

The wife (of one other than a Brâhmaṇa), who, being prohibited to drink wine in a marriage-festival, drinks it, or attends a public dancing party, should be punished with a fine of six *Krishnalas*. (84)

If members of twice-born castes happen to marry wives of other castes, their precedence, honour, and dwelling-houses should be according to the superiority of their castes. (85)

A wife belonging to his own caste must attend to the physical comforts of a man having many wives and shall be his cohort in practising virtues (performing religious rites): a wife who is not of the same caste with her husband must never do these things. (86)

He, who, having a wife of his own caste, causes, out of foolishness, a wife of another caste to perform these duties, is said to be by the ancient sages like unto a *Brâhmana Chandala* (*i.e.*, a son begotten by a S'udra on a Brâhmaṇa woman). (87)

A girl, even before having attained the proper age of marriage, should be duly married to a handsome, qualified husband of her own caste, (if such an opportunity occurs). (88)

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has acquired the privileges of a *Dharma Patni* (indefesible right of wifehood).

Rather should a girl, who has attained puberty, stay unmarried in her father's house for her whole life-time than she should be wedded to a non-eligible (*lit.* disqualified) husband, for any consideration whatsoever. (89)

A girl, who has attained puberty, shall wait (unmarried in her father's house) for three years (after the appearance of her first flow); after that, she shall take a husband of her own caste and status (without waiting for the consent of her guardians.) (90)

For taking a husband herself, a girl, not given away in marriage at the proper time by her father, acquires no demerit, nor does the man who takes her as his wife. (91)

A girl, who through her own endeavours has taken a husband, must not take away the ornaments, etc., given to her by her father, mother or brother, inas much as by so doing she will be guilty of theft. (92)

For having married a girl who has attained her puberty, one must not pay any money to her father, inasmuch as for having impeded conception during the menstrual period his right of fatherhood *(Juris peters)* in the girl has been extinguished. (93)

Let a man of thirty years marry an amiable girl of twelve years of age, or a man of twenty-four years marry a girl of eight years of age.* One may marry

* This couplet does not lay down the minimum age limit of marriage, but enjoins that the highest desparity of age allowable between the husband and wife. Under no circumstances, the age of the wife should be less than one-third of that of the husband.

earlier, if delay be detrimental to one's religious duty.* (94)

Through the ordaination of the gods one obtains a wife and never by his own willing.† Let him always maintain such a virtuous wife and (thereby) do the pleasure of the gods. (95)

Women are created to conceive pregnancies, and men are created to impregnate women. Hence, like the act of procreation, the religious duties of the husband and wife are correlated.‡ This is said in the *Veda*. (96)

If the (betrothed husband) of a girl happens to die after he has paid the price for her hand (*lit.* marriage duty) to her guardian, she should be married to a younger brother of the deceased, if she approves (of such a marriage). (97)

Even a S'udra must not take any price (*lit.* duty or pecuniary consideration) for the hands of his daughter when giving her away in marriage. Such acceptance of money constitutes a sale of the girl in disguise. (98)

Honest men of yore, never did, not the virtuous men at the present do marry a girl to another after having agreed to marry her to one. (99)

* As in the case of a Brâhmana who has finished his *Vedaic* study before the age of twenty-four and thus stands under the obligation of settling in life as a house-holder.—*Kulluka.*

† The gods such as Bhaga, Aryaman (the presiding deity of day) and Savita (the sun-god *lit.* impeller of the universe) of mighty intelleet have given me a wife to discharge the duties of the household (*Bhagoryamà Savità Purandhi Mahyam Vadhur-gàrhapatyàya*, etc., S'ruti).

‡ The wife must be the companion of the husband in doing religious sacrifices: "clad in a silk cloth, let the wife, and the husband kindle the sacred fire (*Kshaume Vasànàvagninà-dadhiyàtàm*.—S'ruti).

Even in my past existences never did I hear of the disguised sale of a girl in the form of a marriage on the acceptance of money (by her father.) (100)

There should be mutual fidelity (between the husband and wife) till death. This should be known as the primary duty of the husband and wife in brief. (101)

A married man and woman should always so endeavour as not to live separate from, and make transgressions against, each other. (102)

Thus the loving duties of the husband and wife towards each other, as well as those, which are obligatory (on them) for the procreation of sons in their absence, have been formulated; now hear me discourse on the law relating to the division of paternal estates. (103)

After the demise of their father or mother, let the brothers congregate and equally partition the paternal (or maternal) estate among themselves: during his (or her) life-time they are not the lords thereof (*i.e.*, have no right therein.)* (104)

[If the brothers wish to live undivided], let the eldest one take the whole of the paternal estate, and the rest (*i.e.*, the other brothers) shall depend upon (obtain from) him for their maintenance as they did on their father (before). (105)

The moment one's eldest born comes into being one becomes possessed of a son and discharges the

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* But in a paternal estate partitioned by the father among his sons during his life-time the sons have all rights of ownership.—Cf.

If the father voluntarily makes a division of his estate, let him partition it among his sons (*Vibhágancha pitá Kuryát ichchhayá*. *Vibhajet Sután*).—*Yájnavalkya.*

debt to his manes (*Pitris*); hence the eldest son is entitled to receive the entire (paternal estate.) (106)

He (*i.e.*, the eldest son) on whose birth the debt (to the manes) is discharged and the father obtains immortality is called the son according to virtue (*Dharma-putra*), the rest are sons of (*i.e.*, begotten in) lust. (107)

Like a father must the eldest brother maintain his younger brothers, and the younger brothers must live in obedience to him as to their father. (108)

Inasmuch as the eldest brother can exalt the family (by his noble conduct), or bring ruin upon it (by setting a bad example to his youngers), the eldest brother is the most revered; and the virtuous younger brothers should not condemn their eldest brother. (109)

The eldest brother, who stands unto his youngers as their father or mother, is like a father or mother unto them; failing to discharge these duties, him they should respect as a friend relation). (110)

Thus they (brothers) should live undivided; or seeking the furtherance of virtue,* they should be separate and separately perform the (five great daily house-hold) sacrifices. (111)

A twentieth part of the paternal property, together with the best of articles is the portion of the eldest son, a fortieth part (of the paternal estate) forms the portion of the second son, and an eighieth part (of the

* Cf. Brihaspati—Of brothers living in commensality the rite of worshipping the manes, Brahmanas and gods should be one (and joint); living separate, each of them should perform these rites in his separate house: *Eka pákena vasatám pitridevadvijá rchanam; Ekam bhabet bibhaktánám tadeva syád grihe grihe.)*

paternal estate) forms the portion of the youngest son.* (112)

The portions which should fall to the eldest and youngest sons have been laid down ; sons intermediate between them should all have the portion of the second son (*i.e.*, a fortieth part of the whole paternal estate. (113)

The eldest son† shall take the best one of the articles (left by the father), as well as the best one of each ten animals (such as, cows‡ etc.) (114)

Among sons equally discharging the ten religious duties of (*Vedic* study, etc., *i e.*, equally qualified) the eldest one shall obtain no (preferential) excess share, but a little in excess should be given to him for his honour. (115)

After the division of the paternal state in the aforesaid manner, the brothers shall equally apportion the residue among themselves ; or in the alternative, they shall partition it in the manner following. (116)

The eldest son shall take one share and one share in addition thereto (*i.e.* two shares,) the second son shall take one and a half share, and the other younger sons shall take one share each. This is the decision of Law..(117)

The brothers shall separately give quarter parts out of their respective shares to their unmarried sisters ;

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* The residue of the estate should be equally divided among them (*Avashishtam dhanam Samam Kritvà vibhajaniyam*. *Kulluka.*

† In the event of the eldest son being possessed of excellent qualifications and the other sons being devoid of them.—*Kulluka*

‡ Cf. *Dasáta Pas'unám* (the best one of each ten animals. *Gautamá.*

and failing to give them (sisters) such shares, they shall become degraded in life. (118)

A goat, a lamb, or an animal with unbi-furcated hoofs, remaing odd after the division, shall fall to the share of the eldest son. (119)

A son, begotten by a younger brother on the wife of his eldest brother under an appointment, shall have an equal share with his uncles (at the time of the division of the paternal estate among them).* This is the decision of Law. (120)

A son begotten on the wife of the eldest brother can not be lawfully called the son of the eldest brother, inasmuch as the preeminence is of the progenitor in respect of the procreation of a child. Hence, he should be discarded † (121)

If a doubt arises as to how shall the division of the paternal estate be made, if the eldest son is begotten on the youngest wife, and the youngest son is begotten on the eldest wife of a man :— (122)

The son of the eldest wife (in such a case) shall take the best bull as his preferential share (although he is the youngest son of his father), and the sons of other co-wives, though they be his elders, shall take comparatively inferior bullocks according to the juniority of their respective mothers. (123)

The eldest son, begotten on the eldest wife, shall take fifteen cows and one bullock (as his share), and the other sons shall take according to the precedence of their respective mothers. This is the decision. (124)

* He must not claim an excess share under the husband of his mother, the eldest son of his grandfather.

† *i.e.* he can not claim an excess or additional share under the husband of his mother as the lawfully begotten son of the eldest brother.

The seniority among sons of co-wives of the same caste is said to be according to their births, and not according to the priority of their respective mothers. (125)

[The invocation of Indra in the Agnishtoma sacrifice] by the *Mantra*, known as *Sva brâhmana*, should be made by the eldest brother; and in respect of twin-born sons, the one, that is first delivered of the womb, should be regarded as the elder. (126)

If a sonless man marries his daughter to another on the stipulation that, "sons born of her womb shall do my *S'râddhas* and offer me oblations," that daughter is called a *Putrikâ*. (127

In this way *Putrikâ* (compacts were created of yore for the increase of his progeny by the patriarch (*lit*, lord of creatures) Daksha himself. (128)

Decked with ornaments, ten (of his daughters) he complacently gave to Dharma (the god of virtue); thirteen to Kas'yapa; and twenty seven, to king Soma. (129)

One's Self is identical with his son, and a daughter is like unto a son: in the presence of one's (putriká) daughter, who is identical with his self, who else shall take his property *lit.* wealth) ? (130)

The mother's dowry shall be the portion of (her) daughter, and his daughter's son shall take the entire estate of a sonless man. (131)

(His) daughter's son shall take the entire estate of a sonless father, and he (*i.e.* daughter's son) shall offer two oblations (*Pindas*), one to his (own deceased) father, and another to (his deceased) mother's father. (132)

Virtually there exists no difference between a son's son and a daughter's son in this world, both their

respective father and mother have originated from the body of one and the same man. (133)

In the event of the birth of one's son after the creation of the *Putrikâ* (compact), that son and the son of the *Putrikâ* daughter shall have equal shares in his estate, in asmuch as a female can not have the privileges of) eldest-born-ship. (134)

On the death of a sonless *Putrikâ* daughter, her husband shall unhesitatingly take the entire estate left by her (*i.e.*, her father shall have no right in her property on the strength of that *Putrikâ* compact.) (135)

By the son, whom one's daughter, whether married with or without the *Putrika* compact, gives birth to, her father becomes possessed of a son; such a daughter's son shall offer (*S'râddha)* oblations to her (deceased, sonless), mother's father, and take (inherit) his estate. (136)

By a son one conquers the worlds, by a son's son one attains ths infinite, by the son of a son's son one attains the region of the sun. (137)

Since a son succours his father from the hell called *Put*; hence, the self-begotten one (Brahmâ) has called a son, *Putra* (*lit*, deliverer from the hell of *Put*.) (138)

No distinction is found between a son's son and a daughter's son in this world, in asmuch as a daughter's son, like a son's son, can succour a man from hell. (139)

The son of a *Putrikâ* daughter shall first offer an oblation (*Pinda*) to his (deceased) mother, then to his mother's father, and then to her father's father. (140)

A *Dattaka* (adopted) son, possessed of all commendable qualifications, though born of another

Gotra (family, shall take the estate of his putative father.* (141)

An adopted son must not take the property or *Gotra* (family title) of his natural father. The *Pinda* follows the estate and the property, ;† hence, an adopted son must not offer *S'râddhas* unto his natural father. (142)

The son, begotten on a girl without an appointment from her guardians, and the son, begotten on a woman with a son by her husband's younger brother even under an appointment, shall have no shares (in the paternal property), inasmuchas they are bastards, and offspring of lust. (143)

A son, begotten on a woman under an appointment but not conformably to the rules, shall not be competent to inherit (his) ancestral property, inasmuchas he has been procreated by a degraded person. (144)

A son, begotten on one's wife by another under an appointment, shall take an equal share in the estate (left by him) like a son born of his own loins; in asmuch as the seed virtually belongs to the owner of the field (husband of the woman) in such a case, and the son thus begotten is his legitimate son. (145)

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* *Ekevaurasah putrah pitrasya Vasunah prabhuh* (only the son of one's own loins, is the lord of (heir to) the whole ancestral estate. KULLUKA quotes the preceding maxim and says that, in the presence of a son of one's own loins his adapted son is not entitled to his whole property but must take a sixth part thereof as his own share like a Kshetraja son. GOVINDARAJA, on the other hand, holds that, one's adapted son is heir to the whole estate left by him even in the presence of a son of his loins, if any.

† A man obtains (is heir to) the wealth and family title (Gotra) of him unto him he offers *S'râddha* oblations *(Pindas)*.

He who maintains the estate and widow of a deceased elder brother shall procreate a son on the person of that widow and give his (deceased brother's) estate to the son, thus begotten. (146)

The son of her, who, even under an appointment from her guardians gets him procreated on herself by the younger brother of her deceased husband, or by any (of his male *Sapinda* relations) out of lust,* is called lust-begotten and invalidly procreated; such a son shall take no share in (the paternal estate). (147)

This should be understood as the law relating to the division (of the paternal property) among uterine brothers of the same caste, now hear me expound the law relating to the division (of the paternal property) among sons begotten by one and the same man on women of different castes. (148)

If a Brâhmana has had wives belonging to the four (different) castes in the order of their enumeration, the division of the estate among sons of those wives should be made conformably to the following rule. (149)

One tiller, a cow, a bull, the house (or room), ornaments and the best portion of other estates shall go to the son of the Brâhmana wife as his (*Uddhâra*) preferential share. (150)

Out of the remaining estate three parts shall go to the Brâhmana son, two to the Kshatriya son, one and a half part to the Vais'ya son, and one part to the S'udra son. (151)

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* Cp. Narada *Mukhât mukham pariharan gâtrairgâtrânyasamspris'an; Kule tadavasheshecha santânârtham na kâmata iti.* without touching her face and limbs with his face and limbs, let him procreate a son (on her) for progeny and not out of lust, etc.

[Or instead of giving a preferential share (excess) to the Brâhmaṇa son], let the-versed-in law divide the whole estate into ten (equal parts, and allot them to the sons) in the following lawful manner :—(152)

Let the Brâhmaṇa (son) take four (such) shares ; the Kshatriya (son), three ; the Vais'ya (son), two ; and the S'udra (son), one. (153)

But let him not in consideration of virtue give more than a tenth share to his S'udra son, whether he be a good son or otherwise. (154)

The son of a Brâhmaṇ, Kshatriya, or Vais'ya by a S'udra wife is not entitled to take any share in his property ; whatever his father will give shall be the portion of (such a S'udra son).* (155)

Of sons of twice born ones by wives of their own castes, let the younger sons give preferential shares to their (respective) eldest brothers and then equally divide the estate among themselves. (156)

A S'udra is not competent to marry any other wife than one of his own caste, and sons begotten on her, even if they number a hundred, shall take equal shares (in their paternal property). (157)

Of the twelve kinds of sons of men, as said (recognised) by the self begotten Manu, six are heirs and *Bandhus*, and six are neither heirs nor *Bandhus*. (158)

The *Aurasa* (a son of one's own loins), *Kshetreja* (a son procreated on one's wife or widow by another), *Datta* (adopted son), *Kritrima* (filiated son), *Gudhotpanna* (a son secretly procreated on one's wife) and

* This is not contradictory to provisions laid down in the preceding verses (151, 153 and 154). KULLUKA says that, this rule shall hold good in respect of sons of twice-born ones by S'udra women who are not their married wives.

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Apaviddha (taken and adopted) these are the six sons who are both heirs and *Bandhus.* (159)

Six sons (such as), *Káninah, Sahodah, Kritah, Paunarbhava, Svyamdatta,* and *S'audra* (son by a S'udra wife) are no heirs (to their paternal property), although they are *Bandhus* (*i.e.*, competent to offer libations of water etc, to their fictitious, deceased father.)* (160)

Disastrous is the result of attempting to cross over the darkness of death with the help of a bad son like unto that of sailing across a river with a badly made raft.† (161)

Though one's *Kshetraja* son and a son of his own loins are both heirs to one and the same property (*i.e.*, to the estate left by him), yet each of them shall

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* The text has *Shadadàyàdabàndhavàh.* MEDHATITHI explains it by "*Shadadàyàd abándhavàh*" in as much as these six sons are not competent to inherit the estate of their deceased father, they are *abándhavàh*, *i. e.* not competent to offer libations of water, etc. to his spirit. Baudháyana, however, confirms our view of interpretation and asserts that, although these six sons are not heirs, they are not disqualified from offering water etc., to the spirit of their deceased father by fiction; and hence, they are *Bandhus.*

Cf. *Kâninancha Sahodancha Kritam paunarbhavam tathà; Svayamdattam Nishádancha Gotrabùjah prachakshate.* Sons such as, *Kànina, Sahoda, Kreeta, Paunarbhava, Svyamdatta* and *Nishàda* (son of a Brahman by a S'udra wife) partake of the *gotras* of their fathers, *i.e.* they are competent to do the water-rite etc. to his spirit.

† A son of inferior status such as, a *Kshetraja* son (*i e.* a son begotten on one's wife by another under an appointment), like a foolish or illiterate son of one's own loins, fails to do the fullest spiritual benefit to the spirit of his fictitious father.

take the estate of his own natural father, and no other.* (162)

Only the son of one's own loins is the owner of (heir to) the paternal estate ; with a view to create no hardship on them, let him give maintenance to other sons (of inferior status. (163)

The son of one's own seed, while dividing the paternal estate, shall give a fifth or sixth part thereout to the *Kshetraja* son (of his father) as his share. (164)

One's *Kshetraja* and *Aurasa* (son of his own loins) sons are heirs to (*lit.* sharers of) the paternal estate ; of the ten remaining (kinds of) sons (such as, the *Dattaka* etc.,) who share the *Gotra* of their father, each succeeding one shall take a share in (*i. e.*, inherit) the paternal property in the absence of one immediately preceding him in the list of enumeration. (165)

A son begotten by a man himself on a lawfully married wife of his own caste should be known as his *Aurasa* (son), the foremost of sons in respect of status or pre-eminence. (166)

A son procreated on the wife of a sick or impotent person or on the widow of a deceased individual under an appointment by another, is called a *Kshetraja* or

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* In the light of the dictum of Yajna-Valkya, "Virtually, he is the heir, and shall offer *Pindas* to both of them," *Ubhayorapyasau rikthee pinda-dâtâcha dharmatah.*

The couplet contemplates the case where after the procreation of a son on one's wife by another under an appointment, one of his own loins is born. Both MEDHATITHI and GOVINDARAJA explain *Aurasam* in the couplet by a son procreated by one on another's wife without an appointment, which is manifestly absurd, inasmuch as such a son is not competent to take a share in his estate.

Talpaja (procreated in the bed of) son (of that sick, impotent or deceased person.) (167)

The son whom his (natural father or mother gladly gives to one of his own caste during the distress of his son-less-ness (*i e.* gives him to be filiated by one on the failure of one's issue), by consecrating him with water, is called a *Dattaka* or *Datrima*) son. (168)

The son whom a knower of merits and demerits* takes out of his own caste and entrusts him with the duties of a son is called a *Kritrima* (*lit* artificial one. (169)

The son who is begotten on one's wife in his own house by an unknown man is called a *Gudhotpanna* (secretly born) one; as a son, he belongs to him in whose bed he is procreated. (170)

The son, who deserted by his parents, or given by either of them is adopted as such by one, is called an *apaviddha* son to the latter. (171)

The son who, is secretly procreated on one's wife before her marriage in her father's house is called his *Kânina* son, the offspring of the girl whom he has married. (172)

The man who marries a chaste wife, either with or without the patent signs of pregnancy, is said to be the father of that *Sahoda* (*lit.*, got with the marriage) son, born in the womb at the time of the marriage. (173)

The son, whom one buys for filiation from his parents, is said to be his *Kreeta* (purchased) son, whether he be of his own caste or otherwise.* (164)

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* According to Yajnavalkya all these filiated sons must be of the same caste with their putative fathers. (*Svajàtiyeshvayam prokta stanayeshu mayà vidhih).* According to Manu, all kinds

The son, whom one's widow, or deserted wife voluntarily gets procreated on her person by her second husband, is said to be the *Paunarbhava* (*lit.* the son of a remarried woman) son of the latter. (175)

If that wife, with unruptured hymen, takes another husband,then let the second husband lawfully marry her again ; similarly if a wife, after having deserted the husband of her girlhood and known another man, returns to her husband of girlhood, then let that first husband lawfully marry her again. (176)

The son, who in the absence of his natural parents, or being deserted by them without any reason, gives himself up to a man as his son, is said to be the *Svayamdatta* (self-given) son of the latter. (177)

The son whom a Bráhmaṇa procreates out of lust on his S'udra wife is like unto a corpse (S'ava) even when alive (párayana,) and is accordingly called a *Párasáva* (*lit.* a living corpse). (178)

The son of a S'udra by a slave girl, or by the wife of a male slave, shall take an equal share in his estate with the sons of his married wives, if he the father) so desires it. This is the decision of law. (179)

The sages have enumerated (recognised) these eleven kinds of sons such as, the *Kshetraja* etc., as proxies of the *aurasa* son to guard against the extinction of the rites of *Sráddha*, etc. (180)

Excepting the Kshetreja son, sons, procreated by other men's seeds (on one's wife) and incidentally mentioned in connection herewith, should be regarded

of filiated sons, excepting the one called *Kreeta* (purchased), must be of the same caste with their putative fathers.

as the sons of those from whose seeds they have originated, and of no other.* (181)

If one among several uterine brothers gets a son, by that son all of them shall be possessed of a son. This is what Manu has said on the subject. (182)

Of several co-wives, if one of them gets a son, then by that son all of them will be possessed of a son. This is what Manu has said. (183)

In the absence of a son of superior status, one of the immediately inferior status shall be entitled to (the paternal) property; of several sons of equal or similar status each shall have a share (in the paternal) property. (184)

Sons shall take (inherit) the property of their father, and not his (*i. e.* father's uterine) brothers or ancestors (grand-father etc.,) shall inherit his property; but the father shall take (inherit) the property of a son-less son,† and in his (father's) absence the brothers of the son shall take (his property). (185)

Let a man do the water-rite and offer oblations to his three ancestors (*i.e.* father, grand-father and great grand-father), no *Sapinda* relation-ship exists between the offerer of such oblations and his fifth ancestor (*i.e.* great great grand-father.) (186)

Of the *Sapinda*-relations, one nearest to the deceased shall inherit the property (in exclusion of one more

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* As the wise use oil as a substitute for clarified butter, so these eleven kinds of sons are only proxies for *Aurasa* and *Putrika* ones. *Ajyam Vinà yathà tailam Sadbhi pratinidhi Kritam, Tathaikàdas'a putràstu putrikaurasayorvinà Briddha Brihaspati.*

† *i. e.* of a son, dead without leaving a wife, daughter, or a son of any kind.

remote; in the absence of one's *Sapindas* one's *Samâno-dakas* shall inherit his property, and in the absence of a *Samânodaka* his preceptor, and in the absence of a preceptor his disciple (shall inherit his property.)* (187)

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* In the absence of a son of any of the eleven kinds the line of succession shall be as follows: widow of the deceased, in her absence the *Aputrikà* daughter, in her absence the father or mother of the deceased, in their absence the uterine brothers, in their absence their sons, in their absence the father's mother, in the absence of the sons of the grand father, then the sons of the great-grand father, in their absence Samanodakas, in their absence his disciple.

MEDHATITHI says that, a widow is disqualified from inheriting the estate of her deceased husband, but the following express provisions of the several ancient law codes will serve to conclusively demonstrate the error of his view. 187

यदाह याज्ञवल्क्य ।

पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा ।
तत्सुतो गोत्रजो बन्धुः शिष्यः सब्रह्मचारिणः ।
एषामभावे पूर्वस्य धनभागुत्तरोत्तरः ।
स्वर्यातस्य ह्यपुत्रस्य सर्ववर्णेष्वयं विधिः ।

बृहस्पतिरप्याह ।

आम्नाये स्मृतितन्त्रे च लोकाचारे च सूरिभिः ।
शरीरार्द्धं स्मृता जाया पुण्यापुण्यफले समा ।
यस्य नोपरता भार्य्या देहार्द्धं तस्य जीवति ।
जीवत्यर्द्धशरीरे तु कथमन्यः स्वमाप्नुयात् ।
सकुल्यैर्विद्यमानैस्तु पितृमातृसनाभिभिः ।
अपुत्रस्य प्रमीतस्य पत्नी तद्भागहारिणी ।

पूर्वप्रणीताग्निहोत्रं मृते भर्त्तरितद्धनम् ।
विन्देत् पतिव्रता नारी धर्म्म एष सनातनः ।
जङ्गमं स्थावरं हेम कुप्यं धान्यमथाम्बरम् ।
आदाय दापयेच्छ्राद्धं मासषाण्मासिकादिकम् ।
पितृव्यगुरुदौहित्रान् भर्तृस्वस्रीयमातुलान् ।
पूजयेत् कव्यपूर्त्ताभ्यां वृद्धानाथातिथीन् स्त्रियः ।
तत्सपिण्डावान्धवावा ये तस्याः परिपन्थिनः ।
हिंस्युर्धनानि तान्राजा चौरदण्डेन शासयेत् ।

वृद्धमनुः ।

अपुत्रा शयनं भर्त्तुः पालयन्ती व्रते स्थिता ।
पत्न्येव दद्यात्तत् पिण्डं कृत्स्नमंशं लभेत च ।

Wife (widow), daughters, father, mother, brothers, their sons *Gotraja* (of the same family), *Bandhus*, disciple and Brahmacharins of the same school, each succeeding one is heir in the absence of the person immediately preceding him in the order of enumeration—This is the law in respect of the inheritence to the property of a sonless deceased person of whatsoever caste.

Jájnavalkya

In the Vedas, Smritis, and Tantras as well as in common parlance of the world the wise men call the wife the half of her husband.

He who has left a widow surviving him has got the half of his body verily alive, and when half of his body is alive. who else shall take his property? * * *

The king should punish as thieves, the Sapinda relations of her deceased husband, attempting to rob her inheritance, (her husband's estate) or to oust her thereof.

Brihaspati.

A chaste widow, self-controlled and preserving the sanctity of the bed of her deceased husband, shall offer him oblations and take his entire estate.

Briddha Manu

In the absence of all these relations, Brâhmaṇas, well-versed in the three *Vedas*, pure, and with their senses fully controlled, shall take (the) estate, whereby virtue will not be impaired. (188)

Unacceptable (*i.e.*, uninheritable) is the estate of a Brâhmaṇa by the king under all circumstances; on the failure of all these heirs (successors), let the king take the estate of a deceased person of whatsoever other caste. (189)

Let the widow of a deceased, sonless man get a son procreated on her person by a man of her husband's *Gotra* (*i.e.*, his younger brother, or a *Sapinda* relation), and let the entire estate of that deceased person be invested in that son. (190)

Of two sons, begotten on the same woman by two different men, contending for the paternal estate, let either of them take the property left by his own (natural) father and no other. (191)

On the death of their mother, let all the uterine brothers and their unmarried sisters equally partition the maternal estate among themselves, and let them give quarter parts of their respective shares to their married sisters. (192)

To the (unmarried) daughters of these (married) daughters should be lovingly given out of the estate of their (deceased) grand-mother (*i.e.*, mother's mother) a little as worthy of each of them. (193)

Presents given to a woman before the nuptial fire (*Adhyagni*), those given to her at the time of her going to her husband's family from her father's house (*Adhyavâhanikam*), those given to her on happy rites (*lit.* ceremonies of gladness), and those respectively given to her by her father, mother and brother form

the six kinds of *Stridhanam* (*lit.* woman's property) (194)

Estates, given to her after her marriage by her parents, husband's parents, and relations (*Anvâdheyam*) as well as those given to her by her husband out of love, let her sons divide among themselves, if she happens to die in the life-time of her husband. (195)

Estates received by the wife in the *Brâhma, Daiva, A'rsha, Gândharva,* or *Prâjâpatya* form of marriage (*i.e.*, the six kinds of *Stridhanam*) her husband shall take, if she dies sonless in his life-time. (196)

Whatever property is given to a woman in the *A'sura*, etc., forms of marriage, her mother, and (in her absence), her father shall take, if she dies sonless in her or his life-time. (197)

Any thing given to his co-wives (of different castes) by her father, the daughter of his Brâhmaṇa wife shall take ; and in her absence, her son. (198)

Out of the estate jointly belonging to many of their relations, wives shall not be competent to create their *Stridhanas*, nor out of the estates of their respective husbands without their consent ; (otherwise the estates shall not be regarded as (*Stridhanas*). (199)

The ornaments which a woman has worn during the life-time of her husband his heirs shall not take ; by so-doing they shall be degraded. (200)

A eunuch, a degraded person, a born blind or deaf man, an idiot, or those devoid of any organ, shall not take any share in the paternal property. (201)

But ample and adequate maintenances should be given to them according to the resources of the estate ; a non-giver of such maintenances shall be degraded in life. (202)

But if these eunuchs, etc., ever feel inclined to marry (*i.e.*, get rid of their sexual incapacities), sons begotten by them (on their wives) shall have shares in the paternal property. (203)

After the demise of their father, however small a property the undivided eldest brother may acquire, the educated youngest brother shall take a share therein. (204)

In the property acquired by the exertions of the illiterate younger brothers, even if that be not the paternal estate, all of them shall have equal shares. This is the decision. (205)

The wealth which one's acquires by his skill or knowledge *(Vidyâ-dhanam)*,* the wealth which one obtains from his friends *(Maitrya-dhanam)*, the wealth which one obtains on his marriage, and the wealth which one obtains as a present of honour on the occasion of a *Madhuparka* (offering of a cup of honey) shall be exclusively his own. (206)

If a brother, capable of earning money *(lit.* wealth) by his own skill or exertion,† does not wish to take his share in the paternal estate, then his other brothers shall give him something for his maintenance out of his

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* *Vidyâdhanam*—Kâtyâyana explains it by the wealth which one acquires by his knowledge acquired from another by staying in the house and eating the food of the latter. The wealth which one acquires by such knowledge can not be partitioned. *Para bhakta pradànena pràptá vidyà yadànyatah, tayà práptamcha vidhinà vidyà-pràptam taduchyate. Upanyasti cha Yallabdham Vidyayà pan·purvakam Vidyà dhanantu tadvidyát vibhàgena vibhàjyate.*

† Such as by entering the king's service, etc., (*Ràjánugamanádi Karmanà*)—*Kulluka.*

own share, make him separate, and divide the residue among themselves.* (207)

Whatever one has earned by his own labour without impairing (*lit.* destroying) the paternal estate, one may not give a share of that self-acquired property to another, if he so desires it. (208)

A son, who has managed to recover an ancestral property which his father had failed to do in his life-time, must not divide the same among his own brothers; if he does not so desire it. (209)

Divided brothers, if after having lived jointly (*i.e.* joint in food and funds) for a while, again wish to partition their estate, they shall partition it equally among themselves; in such a case there exists no preferential (excess) share for the eldest brother. (210)

Of brothers, some of whom, whether the eldest or the youngest, are absent at the time of the division of the estate, the shares of the absent brothers therein will not be extinguished for their absence. (211)

His uterine brothers shall congregate and divide such shares (of their dead, absent, or ascetic brothers) among themselves,† and the joint and undivided (step) brothers and uterine sisters shall divide such shares among them. (212)

The eldest brother, who, out of greed, deprives his younger brothers (of their paternal property) is not worthy of the honour of eldest-born-ship, has no right

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* The sons of such a separate brother shall not claim any share in the paternal property, to which he has voluntarily relinquished his right.—*Kulluka.*

† In the absence of a son, wife, daughter, father or mother of the absent or defunct brother.

to claim the preferential (excess) share of the eldest-born, and deserves to be punished by the king. (213)

Brothers, addicted to vices, shall have no shares (in the paternal estate); the eldest brother, without giving their shares to his younger brothers, must not make any exclusive property of his own out of the paternal estate. (214)

If the brothers live undivided with their father and all earn money, then at the division of the estate the father must not give an excess share to any of them. (215)

A son born after the partition of his paternal estate shall have his share therein; if the brother live undivided, he shall obtain his share from the undivided brothers. (216)

The estate of an unmarried son, deceased without an issue, shall go to his mother; in the absence of the mother, his father's mother shall get the same. (217)

After the due division of the paternal estate, if any debt or assets of the father be found out, then let the brothers equally divide the same among themselves. (218)

Clothes, leaves, ornaments, articles of confectionary *(Kritânnam)*, slave girls, priests, and pasture grounds are said to be indivisible. (219)

Thus I have described to you (the law relating to) the division of property and the procedure of (procreating) *Kshetreja* sons, etc; now hear me discourse on the law (for the prevention of) gambling with dice (*Dyutam*). (220)

Let a king banish gambling with dice (*Dyutam*) and betting on fighting animals (*Samâhvaya*) from his

realm; both these (vices) tend to destroy the kingdom of a sovereign. (221)

Gambling with dice, or betting on fighting animals is a theft, openly committed; the king should always endeavour to repress these two (crimes). (222)

Gambling with inanimate things (such as dice, rods, etc.,) is called *Dyutam*; betting on (fighting) animals is called *Samâhvaya*. (223)

All of them, who engage themselves, or cause others to engage in gambling with dice, or in betting on fighting animals, the king shall kill, as well as those *Sudras* who wear the insignias of Brâhmanas (224)

The king shall speedily banish from his realm gamblers, street-dancers and singers, men of cruel deeds, revilers of the Vedas, miscreants, and wine-brewers. (225)

By staying in the realm, these (miscreants), who are thieves in disguise, daily cheat the honest subjects of the king (of their earnings), and thus prove a source of torment to them. (226)

Gambling has been known to create great enmities of yore; hence, a wise man must not gamble with dice even out of fun or sport. (227)

On him, who shall openly or secretly gamble with dice, the king shall be competent to inflict an ample and condign punishment according to the gravity of his offence. (228)

A Kshatriya, Vais'ya, or S'udra, incapable of paying the penalty, shall pay it by the labour of his body; a Brâhmaṇa, similarly circumstanced, shall pay it off by easy instalments. (229)

Women, infants, old or insane persons, poor men, and sick folks, incapable of paying the penalty, the

king shall punish with stripes of bamboo-twists, or with chords, or by binding them. (230)

Officers in the king's service, who, in consideration of bribes (*lit.* affected by the heat of wealth), have destroyed the affairs of suitors, the king shall make stript of all their possessions. (231)

Falsifiers of the king's mandates, corrupters of the king's ministers, killers of women, of infants, and of Brâhmaṇas, and men in allegiance with the enemy the king shall cause to be killed. (232)

Whatever has been lawfully adjudicated in accordance with the instructions of the *S'âstra (res judicata ?)* the king shall prohibit the revival thereof (in the court.) (233)

Whatever the counsellors or judges, employed in hearing suits, shall wilfully adjudicate in the wrong way, the king shall re-adjudicate himself and shall punish them with a fine of one thousand *Panas*, each. (234)

A killer of a Brâhmaṇa, a wine-drinker, a thief, and a defiler of his preceptor's or superior's bed should be respectively known as *Mahâpatakins* (great sinners). (235)

Any one of these four kinds of *Mahâpâtakins*, failing to perform the expiatory penances, the king shall punish with fines as well as with corporeal punishments. (236)

The mark of a female generative organ should be branded on the forehead of a defiler of his preceptor's bed; that of a wine-bowl, on the forehead of a wine-drinker; that of a dog's foot, on the forehead of a gold-stealer; and that of a headless human body, on the forehead of the killer of a Bráhmaṇa. (237)

No one shall eat with them, or serve them as priests, or teach them the *Vedas*, or marry their daughters to them; they must wander miserable in this world, ousted of all forms of virtue. (238)

Their relations shall renounce these cruel miscreants, branded with the aforesaid signs and unto whom no one shall make obeisance. This is the ordination of Manu. (239)

But these (sinners), after having done the proper expiations according to their castes, shall not be branded with the aforesaid signs on their foreheads; but they shall pay a penalty of the *Uttama Sáhasa* class to the king. (240)

A Brâhmana, accidentally (*lit.* unwilfully) guilty of any of these great sins (*Mahápâtakas*), shall pay a fine of the *Madhyama sâhasa* class to the king; wilfully guilty of any of these crimes, let the king banish him from the country with all his clothes and belongings. (241)

Others (*i.e.* Kshatriyas etc.), accidentally guilty of any of these great crimes, shall be dispossessed of all their possessions; wilfully guilty, they shall be banished from the country. (242)

Let not the virtuous king take the wealth of a *Mahâpâtakin*; by taking it out of greed, he is associated with that (great) sin. (243)

The fine realised from a *Mahápâtakin* (great sinner) shall be thrown into the water as an offering to *Varuna* (the god of water), or it should be given to a Brâhmana, well read in the Vedas. (244)

Varuna is the lord of punishment, he wields the rod even over kings; a Bráhmaṇa, well-versed in the *Vedas*, is the lord of the universe. (245)

In the country, where the king does not accept the wealth of the miscreants, long-lived men are born at proper times (*i.e*, no premature birth or death occurs therein). (246)

There the Vais'yas fully harvest the several crops, as they sow (during the year, children do not die in infancy, and babes are not born deformed. (247)

A S'udra, guilty of wilfully tormenting a Brâhmaṇa, let the king put to death by the painful mutilation of his limbs or organs. (248)

In respect of the impartial administration of justice (*lit*. infliction of punishment), a king commits the same crime by punishing an innocent man as he does by suffering a guilty person to go unpunished. (249)

Thus the procedure relating to suits between two litigent parties, which are divided into eigteen branches, has been fully described. (250)

Let the king, fully discharging these duties, covet the country which he has not conquered (*lit*. obtained) and protect that which he has conquered. (251)

Building forts according to the S'astra in a well-populated country and residing therein, let the king assiduously weed out the thorns (exterminate the caitiffs, etc,) of his realm. (252)

Kings, always eager to protect their subjects, go to heaven by protecting the virtuous and punishing the wicked *lit*, by clearing the realm of thorns.) (253)

The king, who receives the revenue from his subjects without punishing the thieves (and miscreants), produces a source of terror in his realm and becomes deprived of heaven, (after death.) (254)

The kingdom of the king, under the protection of

whose strong arms the realm becomes free from terror, thrives like a tree watered, each day. (255)

The king, who sees through his spies, must detect two kinds of thieves; those who openly rob other men and those who rob them in secret. (256)

The open deceivers are those several kinds of tradesmen (who openly steal by means of false weights and exorbitant prices), while the secret thieves are those who rob people in forests, (or by boring holes in the walls of their houses.) (257)

Bribe-takers, those who extort money from others by intimidation (robbers), cheats,* deceivers,† false soothsayers, palmists, men of secret vices, trainers of elephants who train them badly or inadequately, half-educated physicians, professional artists (painters, etc.), adepts in the traffic of females, and non-aryans who use the insignias of Aryans, these should be known as the open thorns (thieves) of the realm. (258—260)

The king, by encouraging spies, stationed in many places, and ostensibly carrying on the same professions with these miscreants, shall bring them under his control. (261)

The king, by proclaiming the offences of these (open and secret thieves) in their respective trades, shall punish them according to their bodily strength and pecuniary circumstances. (262)

Since, without punishment these evil-minded ones, wandering meekly in the disguise of honest men, can

* *Vanchakas*, such as those who give gilded metals in exchange of gold.—*Kulluka.*

† *Kitabas*, such as those who gamble with dice, or bet upon fighting animals.—*Kulluka.*

not be dissuaded from carrying on their nefarious trades. (263)

The king shall cause public assembly-rooms, water-chambers,* cake-shops, wine shops, houses of infamy, hotels (*lit.* food-shops), crossings of roads, grounds underneath the famous trees, trysting places, places of public shows or spectacles (*Prekshanàni)*, dilapidated gardens, forests, houses of artisans, deserted rooms, orchards, artificial bowers, etc., to be searched by spies, or by stationed or moving columns of foot-soldiers for repressing the thieves. (264—266)

He (*i.e.* the king) shall detect and destroy them (*i.e.*, thieves) with the aid of skilful former thieves, who had been their abettors or accomplices, and who are fully acquainted with their practices and locations, etc. (267)

They shall decoy them out of their retreats with prospects of feasts (*lit.* food and eatables etc.,) or of seeing holy Bráhmanas, or of witnessing deeds of valour, and have them congregated (at a previously appointed place). (268)

Those (thieves), who shall not congregate there, or being warned by the spy-thieves of the king shall avoid their company, let the king forcibly attack and kill with their friends, cognates, and relations. (269)

Let not the virtuous king kill a thief caught without his booty (or implement of boring holes in the walls); caught with these, let him kill the thief (without) the least hesitation. (270)

Them also, who shall knowingly give food and shelter to thieves, or give them utensils of (daily use),

* The text has *Prapá* which literally means a chamber where water is given to the way-farers and passers by.

the king shall kill (for their indirect complicity in the crime.) (271)

Those who are entrusted with the duty of policing the realm, as well as those who guard its boundaries, if found implicated with planning thefts (or robberies), shall be punished as thieves by the king (272)

The king shall punish the swerving of a man of virtuous living (*i.e.* Bráhmana) from the path of his duty. (273)

Them, who on hearing that a village is being looted, or a bridge is being hewd down, or a theft is being committed by thieves, do not chase them for their apprehension to the best of their might, let the king banish from the country, with all their belongings (*lit.* unstript of their cloths. (274)

Stealers of king's treasure, those who are hostile to him, as well as those who secretly contrive to advance the cause of the king's enemy, he (*i.e.* the king shall kill by inflicting various punishments on them. (275)

Of thieves, who commit thefts in the night by borning holes (in the walls of houses), let the king cut off the hands; and after that, place them on the tops of sharp pointed pikes. (276)

Those who steal by cutting knots of clothes (*i.e.* things tied up in knots at the ends of cloths) should be punished with the mutilation of fingers on the first conviction, with the mutilation of hands and legs on the second, and with death on the third. (277)

Them, who shall knowingly give fire, food, tools or shelter to thieves, or secrete their stolen articles in their houses, let the king punish as actual thieves. (278)

He who has cut away the embankment (*lit*, destroys) a tank should be killed, or killed by being drowened in water; but in the event of his duly repairing the same and making it as before, he shall pay a fine of the *Uttama Sáhasa* class to the king. (279)

Those, who break open a royal store-house, or a treasury, or a divine temple, or an arsenal, as well as stealers of king's elephants or horses, should be punished with death without the least hesitation. (280)

He, who has destroyed the entire water of a tank, dedicated to public use, or has stopped the channel of a running water course by means of an embankment, shall be punished with a fine of the *Prathama Sàhasa* class. (281)

One, found guilty of defecating, except in the time of distress, on the king's high way, shall be punished with a fine of two *Kárshápanas*; moreover he shall be caused to remove the feces himself. (282)

But a distressed person, an infant or an old man, found guilty of the same offence, shall be liabe to to remove the feces. This is the decision. (283)

Physicians, found guilty of making wrong medical treatments in respect of beasts and men, shall be respectively punished with fines of the first *Sáhasa* and middling *Sàhasa* class. (284)

A breaker of a flight of steps, of a banner post, or of a divine image shall be punished with a fine of five hundred *Panas*; he shall be liable to reconstruct and replace the same. (285)

For having adulterated an unadulterated article, or having bored a gem which ought not to be bored, or for having bored it at the wrong place, one shall be

punished with a fine of the *Prathama Sáahasa* class. (286)

He, who sells unequally (mixed) goods to one who has paid the proper price for the superior quality, or sells articles of equal value to one for a greater and to another for a lesser value, shall be liable to pay a fine of the middling *Sáhasa* class to the king. (287)

Houses of incarceration (Prison houses) should be situated near the public high way, so that the enchained miscreants may be seen in their miserable plight by the passers by. (288)

A house-breaker, a filler of a ditch, and a breaker of a wall-door shall be instantaneously banished from the country. (289)

For having practised a fatal incantation (*i.e.* a spell practised for one's death), for having hypnotised (*lit*, subjugation of one's mind) one who is not his intimate relation,* or for having practised an incantation for the distraction of one's mind, the offender shall be punished with a fine of two hundred *Pannas*, (if death of its victim has not resulted therefrom†) (290)

For having sold devitalised seeds or bad seeds as good ones, or for having obliterated (lit demolished) the boundary marks (of a village), one shall be punished with mutilation of organs (such as the nose, ears, etc). (291)

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* The text has *Anáptai*, which means not by his own people. A wife, mother or a father is at liberty to hypnotise her husband or his or her son; but one attempting to hypnotise another with a view to make him make large gifts in his favour, or to extort money from him, is guilty of the offence, dealt with in this couplet.

† If death-results from such an incantation, its practiser shall be punished as a murderer.—*Kulluka*.

The gold smith is the worst of all thorns of the realm (*i.e.* thieves) ; hence, a gold smith, found guilty of treading the path of iniquity (*i. e.*, of stealing gold) should be put to death by cutting him to pieces with a razor. (292)

For having stolen implements of agriculture, or weapons, or medicines, the king shall punish the offender in consideration of the hardness of the time, and the motive of his crime. (293)

The soverign, the premier, the capital or palace, the kingdom, the treasury, the army, and the ally, these are the seven essentials (*Prakriti*) of government ; and (hence), a kingdom is called a seven-limbed (polity). (294)

Of these seven limbs of government, the destruction of each preceding one is more diresome (momentous) than that of the one immediately succeeding it in the order of enumeration. (295)

As there is no difference of importance among the three staves (of an ascetic bound together to form one), so these seven limbs of government, though contrary to one another in their virtues (*i. e.* ends and nature), are co-operative ; one does not excel another in respect of eminence or importance. (296)

In those works, which are effected by any particular limb of government, should be judged its specific pre eminence. (297)

By means of secret spies, by encouraging his army, and (by the ability) to institute works (of public utility) the king must judge his own strength as well as that of his enemy. (298)

In consideration of the prevalence of dreadful epidemics in his (enemy's) country or of any other distress

therein, as well as of the great or small disturbance in his state polity, let the king make war or peace with his adversary. (299)

Tired of (*i.e.*, unsuccessful in) his attempting to increase his territory and conquer the kingdom of his adversary, let the king put forth new efforts (lit, undertake fresh works) to that end. The goddess of fortune embraces the man who has undertaken a work. (300)

[The different cycles of time such as] the *Kritam*, *Treta*, *Dvápara* and *Kali* are but the undertakings of kings. (*i.e.* they consist of the incidents of royal lives). Hence, the king is called (the embodiment of) a *yuga* (cycle of time). (301)

When the king sleeps (remains idle and inoperative) he is the *Kali Yuga*, when he is awake (*i.e.*, without undertaking any sort of exploit), he is the *Dvápara*, when he energetically undertakes an exploit he is the *Tretá*, and when he is on the move, (fully operative and wakeful) he is the *Kritam* (golden age.) (302)

The divine energies of (the deities) Indra, Arka (the sun), Váyu (the wind), Yama (the god of death), Varuna (the god of oceans), Chandra (the moon), and Agni (the fire), which enter into the composition of his self, the king shall call into play (in his works in life) (303)

As Indra (the lord of rains) pours showers of rain on the earth for four months in the year, so the king, by showering gifts and riches on his subjects for four months, shall practise the vow of Indra (*i.e.*, imitate the conduct of Indra.) (304)

As the sun-god soaks up water (from the earth) with his rays during the eight months in the year, so the

king shall extract the revenue from his subjects, this is what is called acting like unto the sun (*Arka Vratam.*) (305)

As the air runs through all created things, so the king shall penetrate into the hearts of all his subjects with the help of his spies. (306)

As *Yama* (the lord of death) deals impartially with all (irrespective of his votaries or revilers), so the king shall administer even-handed justice to all his subjects; this what is called *Yama Vratam* (*i.e*, acting like unto Death.) (307)

As Varuna (the god of ocean) is seen to bind (the sinners) with his noose, so the king shall punish the miscreants (with imprisonment, etc.). This is what is called the *Varuna Vratam* (acting like unto Varuna. (308)

As men rejoice at the sight of the full moon, so the king, in whom stayeth the delight of his subjects, is called the moon-vowed one. (309)

Mighty, and full of indomitable prowess, the king, who constantly consumes the miscreants and the refractory vassals of his own, is said to act like unto the fire (*Agneya Vratam*). (310)

As the Earth supports all creatures on her (buoyant) body (in the air), so the king supports all his subjects. This is what is called his acting like unto the Earth (*Párthiva Vratam*). (311)

Always energetic and possessed of these expedients, let the king suppress the caitiffs both in his realm and in other countries. (312)

Even having obtained (*i.e.* fallen in) the direst distress, let him not enrage Brahmanas; (inasmuch as)

enraged, they may instantaneously kill him with his army and riding animals. (313)

Who may not meet his doom by enraging the Brâhmaṇas, who made the fire, the eater of all things (clean and unclean), the great ocean, undrinkable, and the wasting moon, full again? (314)

Who can prosper by insulting the feelings of Brâhmaṇas, who in fits of anger can create separate worlds with their presiding deities, and undeify the gods?* (315)

Who, loving life, shall oppress Bráhmanas on whom do the worlds and deities constantly depend for their existence, and whose only treasure is Brahma?† (316)

As the fire is the great deity, whether consecrated or unconsecrated; so a great deity is the Bráhmana, whether he is erudite or unread. (317)

The mighty-prowessed fire is not defiled even in the cremation ground; but fed with libations (of clarified butter, and other offerings) in a saerifice, it becomes freshly augmented. (318)

And so, even if Bráhmanas betake to all kinds of evil acts, they should be regarded as (prototypes of) the supreme deity. (319)

The Brâhmana is capable of making full reprisals for wrongs done by an extremely spirited (arrogant) Kshatriya* on Brâhmanas (by means of imprecation, etc.) The Kshatriya has originated from (the arm of) Brahma (320)

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* *i.e.*, Can divest them of their divinities. Many deities of the Brahmanic pantheon, such as Indra, etc., are known to have been changed into mortals under imprecations of holy sages.

† KULLUKA explains *Brahma* by *Veda*.

From the water originated the fire, from Brahma emanated the Kshatriyas, and from stone originated iron; they are] subdued by their respective sources of origin. (321)

The Kshatriya without the Brâhmana (*i. e.*, force without intellect) and the Brahmana without the Kshatriya can never thrive; acting in co-operation with each other they prosper in this world. (322)

Having given all money realised as fines from miscreants (other than *Mahápâkins*) to Brâhmanas, and made over the throne to his son, let the king, (afflicted with an incurable disease), go to and die in a battle.* (323)

The king, discharging all the duties, (laid down in this chapter), shall employ all his servants for constantly doing good to his subjects. (304)

Thus all the acts and eternal duties of the king have been fully described, now hear me expound the duties of Vais'yas and S'udras in succession. (325)

A Vais'ya, initiated with the holy thread, shall marry, and daily attend to agriculture and cattle-rearing. (326)

Prajápati (consciousness embodied by the universe) created the beasts and gave them to the Vais'ya; and all the creatures he gave to the king and the Brahmaṇa. (327)

The Vais'ya must not desire to keep no beasts; if the Vais'ya desires to keep beasts (*i.e.*, to rear animals), let none else do that. (328)

Let the Vais'ya appraise (cultivate the knowledge of) the prices and qualities of gems, pearls, corals,

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* Or to quit his life by starvation in the absence of a battle—*Sangrâmâ sambhave tvanas'anâdinâ*.—*Kulluka*.

metals, woven stuffs, scented things (such as camphor, etc.,) and salts. (329)

Likewise, he must possess the knowledge of sowing seeds, of the specific traits of the soil, of the measures of (*i.e.*, the rules of measuring) lands, and the rules of weighing articles. (330)

(As well as) defects or excellences of articles, the good or evil traits of countries, profits or losses in manufactured articles and the increase of animals (the method of rearing cattle, etc.) (331)

He must know the wages of artisans and workmen, and languages of different races of men, shall be able to forecast the increase or decrease in the prices, and amelioration or deterioration in the quality, of an article at a particular place and time, as well as the mode of selling or buying. 332

He shall constantly try to multiply his riches by honest means and give food to animals out of all creatures. (333)

Serving the renowned house-holder Brâhmaṇas, well-versed in the *Vedas*, forms the highest virtue (duty) of S'udras. (334)

Pure in body and mind, of gentle speech and demeanour, a S'udra, by living under the shelter of a Brâhmaṇa, attains a considerably higher status (*lit.* caste) among his fellow S'udras. (335)

Thus the auspicious duties of the Members of the four castes in times of peace (*i.e.*, not in times of distress , have been described ; now hear me discourse on their duties in times of distress. (336)

CHAPTER X.

THE members of the three twice-born orders, attending to the specific duties of their castes, shall read (the *Vedas*), but the Bráhmanas alone shall teach the *Vedas*, and none else, this is the conclusion (1)

Cognisant of the modes of livelihood of all castes of men, and discharging the specific duties of his own order, let the Bráhmana advise on the same to members of all (the four) castes. (2)

By the excellence of his specific duties, by the loftiness of his birth (from the face of Brahma), and by his comprehension of the *Vedas*,* the Bráhmaṇa is the lord of all the castes. (3)

The Bráhmaṇa, Kshatriya, and Vais'ya are the three twice-born castes; the S'udra is the fourth, there being no sub-castes among S'udras, and there is no fifth caste. (4)

Sons, begotten by members of the (four several) castes on lawful married wives, belonging to their respective social orders (castes) in the due order of enumeration, and with unraptured hymens (at the time of marriage), should be regarded as the best (of sons). Sons, begotten by twice-born ones on wives not belonging to their respective castes, do not bceome of the same castes with their fathers; they belong to different castes. Sons begotten by members of twice-born castes on wives belonging to their next inferior castes (in the order of enumeration) are said (by Manu) not obtain the castes of their fathers owing to the degraded castes of their mothers. (5—6)

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* The text has *Niyamasya cha Dhàranát*. GOVINDARAJA explains it by "for his practising the vow of *Snatakas, etc.*, *Snátaka Vratádidhàranát*.

Thus the status of sons begotten by fathers on wives respectively belonging to their next inferior castes has been described; now hear me discourse on the status of sons, begotten by men on wives belonging to the next but one, or next but two inferior castes of their own. (7)

Sons begotten by Brâhmanas on their lawfully married Vais'ya wives are called *Ambashthas;* sons begotten by Brahmanas on their S'udra wives are called *Nishâdas* or *Pârâs'avas* (lit. living corpses). (8)

Sons begotten by Kshatriyas on their S'udra wives are called *Ugras;* they become cruel in deeds and temperaments owing to the natural mental traits of their respective parents. (9)

Sons begotten by Brâhmanas on wives of the next three (inferior) castes (*i e.*, Kshatriya, Vais'ya and S'udra), those begotten by Kshatriyas on wives of the next two inferior castes, and by Vais'yas on wives of the next inferior caste (S'udra , in their order of enumeration, should be regarded as six inferior *(Apasada)* sons. (10)

A son begotten by a Kshatriya on a Brâhmana woman becomes a *Suta* by caste; sons begotten by Vais'yas on Kshatriya women are called *Mágadhas,* and sons begotten by Vais'yas on Brâhmaṇa women are called *Vaidehas.* (11)

Sons begotten by S'udras on Vais'ya women are called *Ayogavas*, those begotten on Kshatriya women by them are called *Kshattâs*, and those which they beget on Brâhmaṇa women are called *Chandalas*, the most abominable creatures. Thus the mixed castes are originated. (12)

Sons begotten by men on wivies, belonging to castes next by one to those of their own, computed in the order of enumeration such as, the *Ambashtha* and *Ugra*, bear the anology with *Kshatta* and *Vaidehas*, which are begotten by fathers on wives belonging to castes next by one to those of their own, counted in the inverse order of enumeration. (13)

Sons of the twice-born ones, begotten by them on wives belonging to the next inferior castes to those of their own as described before, are called *Antar Janmás*, owing to the defects (inferior castes) of their respective mothers. (14)

Sons begotten by a Bráhmaṇa on *Ugra*, *A'mbastha* and *A'yogava* women are respectively called *Avrita*, *Abhira* and *Dhigvana*. 15)

The *Ayogava*, *Khattá* and *Chandála*, the lowest of men, inasmuch as they were begotten by S'udras on women respectively belonging to superior castes in the inverse order of enumeration, should be regarded as extremely low castes. (16)

The *Mâgadha* and *Vaideha*, begotten by the *Vais'ya*, and the *Suta*, begotten by the Kshatriya, should be regarded as of vile castes, inasmuch as they have been begotten by their fathers on women (of their superior castes) reckoned in the inverse order of enumeration. (17)

A son begotten by a *Nishâda* on a S'udra woman, becomes a *Puhkasa* by caste; a son, begotten by a S'udra on a *Nishâda* woman is called a *Kukkutaka*. (18)

A son, begotten by a *Kshattâ* on an *Ugra* woman, is called a *S'vapâka*; a son, begotten by a *Vaideha* on an *Ambastha* women is called a *Vena*. (19)

Sons begotten by twice-born ones on wives of their own castes, and devoid of the rites of initiation with the

thread, etc., are called *Vrâtyas* (*lit.* broken vowed ones.) 20.

Sons begotten by *Vràtya* Brâhmanas on lawully married wives of their own castes, are called *Bhurjakantakas*; they are also known by the designations of *Avantyàs Vàtádhànas*, *Pushpadhas* and *S'ankhas* also. (21)

Sons begotten by *Vràtya* Kshatriyas on lawfully married wives of their own castes, are called *Jhallas*, *Mallas*, *Natas*, *Karanas*, *Khasas* and *Dravidas*. (22)

Sons begotten by *Vràtya* (uninitiated) Vais'yas on wives of their own castes, are called *Sadhanv*, *àcharyaya Kárusna*, *Vijanma*, *Maitrâ* and *Svatata*. (23)

Through the intermixture of castes, through intermarriages among forbidden castes, and through renunciation of their specific duties by (members of the four several) castes, that the hybrid ones are born. (24)

Now I shall describe in detail the castes of low origin which spring up from sexual intercourses among members of the four several) castes, reckoned in the usual or inverse order of enumeration. (25)

Sutas, *Vaidehakas*, *Chandalas*, the vilest of men, *Mâgadhas*, *Kshattâs* and *Ayogavas* are the six hybrid castes, (begotten by fathers on mothers, respectively belonging to) castes, counted in the inverse order of enumeration (*Pratilomaja*. 26)

Members of these six hybrid castes beget on women respectively belonging to their superior castes, or to castes of their mothers, or to their own castes, sons who become of their own castes. (27)

As sons begotten by a Brâhmaṇa on a Vais'ya or Kshatriya wife, or on his Bráhmaṇa wife are superior

to his sons by a S'udra wife, so among members of inferior castes, sons begotten by Vais'yas on Kshatriya women, or those begotten by Kshatriyas on Brâhmaṇa women are a little more honourable than sons begotten by S'udras on women, belonging to their (superior) castes, reckoned in the inverse order of enumeration. (28)

Sons begotten by members of the six hybrid castes, such as the *Ayogavas*, etc., on women belonging to their immediately superior or inferior castes, (*lit.* castes reckoned in the usual or inverse order of enumeration) should be respectively reckoned as viler, and more condemnable; and more deprived of the privilege of doing religious rites. (29)

As S'udras begot the vilest *Chandâlas* on Brâhmaṇa women, so the vile sons, begotten by members of the vile hybrid castes on women respectively belonging to the four castes, shall be regarded as extremely vile, degraded and condemnable. (30)

Sons begotten through intermarriage by the members of the six hybrid castes such as, the *Ayogavas*, etc., among their own castes, are divided into (grouped under) fifteen castes; and they are more degraded than their progenitors. (31)

Sons, begotten by members of the robber castes on women of the *Ayogava* caste are called *Sairindhras*; they are expert in dressing hair, and although not actually servants (*lit.* slaves, *Dâsas*), they live by service and by capturing birds and beasts. (32)

Sons begotten by *Vaidehas* on *Ayogava* women are called *Maitreyas*; they lavishly sing the eulogies of the king at dawn, and rouse him from sleep by ringing bells (in the morning). (33)

Sons, begotten by *Nishádhas* on *Ayogava* women, are called *Márgavas*, who live by working as boatmen; the inhabitants of *Aryavarta* call them *Kaivartas.* (34)

Of women of the *Ayogava* caste, who wear the clothes of corpses and eat the leavings of other men's food, are born the three vile castes (*Sairandhra, Maitreya* and *Márgava*) who do not obtain the castes of their fathers. (35)

Of *Kârâvara* women by *Nishâdas* are born the *Charmakâras* (cobblers), and of *Kârâvara* and *Nishâda* women by *Vaidehakas* are respectively born the *Andhras* and *Medas*, who live outside villages. (36)

Of *Vaidehika* women by *Chandâlas* are born *Pandapakas*, who manufacture bamboo-made articles and of *Vaideha* women by *Nishadas* are born the *Ahindakas.* (37

Of *Pukkasa* women by *Chandalas* are born the loathsome, villainous *Sopâkas*, who live by working as public executioners (*lit.* by executing criminals punished with death.) (38)

Sons begotten by *Chandâlas* on *Nisháda* women are called *Antyavasayins*, who live by working as attendants at cremation grounds and they are the vilest of all vile castes. (39)

Fathers and mothers of these hybrid castes have been set forth, those of unknown parentage should be detected by their respective works. (40)

Of sons begotten by twice-born ones (Brâhmanas and Kshatriyas) on wives of their own castes, or on wives belonging to castes next, or next by one to those of their own, six castes (of sons) have the right of being initiated with the thread (*lit.* the privilege of

twice-bornship), and the rest are S'udras, partaking of the status and privileges of S'udra. (41)

But in each cycle of time, these men (such as Vis'vàmitra, etc.) (*i.e.*, those born of parents belonging to the same caste or contrary), by dint of penitential austerities, and through the excellence of their (*Beejas*) paternal elements (such as, Rishyas'ringa, etc.) acquire higher castes, (and through contrary causes) are degraded to viler castes in life. (42)

The following Kshatriya castes, through the extinction, (non-performances) of their proper religious rites and on account of not seeing (*i.e.*, in the absence of their contact with) Bráhmaṇas, have been degraded to the S'udra caste in this world. (43)

[They are] the Paundrakas, Andras, Dravidas, Kamvojas, Javanas, Sakas, Párandas, Pándavas, Chinas, Kiratas, Daradas, Kashas. [Kshatriyas of these countries have become S'udras for having renounced the religious rites.] (44)

Members of castes, respectively originated from the face, arms, thighs and legs of Brahmaṇ (*i.e.*, Bráhmaṇa, Kshatriya, Vais'ya and S'udra) who have been comprised outside the pale of these four castes for the extinction of their religious rites, are all called *Dasyus*, whether they speak an Aryan or a non-Aryan (*Mlechchha*) tongue. (45)

Castes begotten by the twice-born ones on women belonging to their next inferior castes in the due order of enumeration (*Apasadas*), as well as those begotten by men on women belonging to castes, counted in the inverse order of their enumeration, shall live by doing lowly works, which the Bráhmaṇas are incapable of doing. (46)

Sutas shall live by working as charioteeis; *Ambashthas*, by practising medicines; *Vaidehakas*, by guarding the harems of kings, and *Mágadhas* by trading. (47)

Nishádas shall live by killing fishes; *Ayogavas*, by doing carpentry; and *Medas*, *Andhras*, *Chunchus*, and *Madgus*, by killing wild beasts. (48)

Kshallas, *Ugras* and *Pukkasas* shall live by killing or capturing hole-dwelling animals; curing of leather (cobbler's work) is the profession of *Dhigvanas*, and drum-beating, etc., is that of the *Venas*. (49)

Doing their proper works, these castes shall live in the forest, or about cremation-grounds, or on hill tops, or underneath the lordly trees. (50)

Chandalas and *Svapachas* (*lit.* dog-eaters) shall live at the out-skirts of villages, they shall use no utensils; dogs and asses being their only wealth. (51)

They (*Chandálas*, etc.,) shall wear the apparels of corpses, eat out of broken pots, wear ornaments of steel, and live a nomadic life. (52)

One, while doing a religious rite, must not see, or speak to them (*Chandâlas*); they shall carry on their monetary or matrimonial transactions among members of their own caste. (53)

One shall cause food to be given to them through his servants in broken saucers; and they must not be allowed to roam about in a village in the night. (54)

Stamped with the signs of king's permits on their persons, they shall enter the village on business (*i.e.*, for the sale or purchase of goods) in the day; and the decision is that, they shall remove the corpses of the friendless deceased (from villages). (55)

They shall kill, according to the rules of the *Sastra*, criminals punished by the king with death, and take

the beddings and wearing apparels of the executed convicts. (56)

In respect of ascertaining the Aryan or non-Aryan origins of men of vile parentage, who stand outside the pale of the four castes, their respective works (acts or conduct) should from the criterion of judgment. (57)

Meanness, cruelty, malice, and doing improper acts (*i.e.*, improper deeds) point to the vile origin of a man. (58)

A son partakes of the nature of his father or mother or of both of them ; a man of vile descent can never conceal his origin. (59)

Born in a noble family, the son of a faithless mother, bred in adultery, partakes more or less of the wicked nature of his vile progenitor. (60)

The kingdom, wherein such ruinous hybridisers of castes are born, soon perisheth with all its inmates. (61)

By voluntarily laying down their lives without any consideration of gain or reward for the good (succour) of Brâhmaṇas, kine, infants or women, these (castes) men ascend to heaven (after death). (62)

Annihilation of killing propensities (*i.e.*, compassion to all), truthfulness, non-stealing, purity and subjugation of the senses, these fonr, Manu described as the general duties of all the four castes. (63)

If the daughter of a Bráhmaṇa by his S'udra wife is married to a Bráhmaṇa, and the daughter of that union is again married to a Bráhmaṇa, and so on uninterruptedly up to the seventh generation in the female line, then at the seventh generation the issue of such union is divested of its *Pâras'ava* caste and becomes a Brâhmaṇa. (64)

Thus a S'udra may obtain the caste of a Brâhmaṇa and a Brâhmaṇa may obtain the caste of a S'udra; similarly, the sons of Kshatriya or Vais'ya fathers may acquire higher or lower castes. (65)

Of sons, begotten out of lust by Brâhmaṇas on non-Aryan women, and sons begotten by non-Aryans on Brâhmaṇa women, whose is the preference? (66)

Certainly the sons begotten by Aryans on non-Aryan women become possessed of the privileges (of instituting Paka-Yajnas. etc., *i.e.*, they become Aryans), while sons begotten by non-Aryans on Aryan women become non-Aryans. This is the decision. (67)

Owing to the defects (degraded nature) of their births, both these two kinds of sons (*i.e.*, sons begotten by Bráhmaṇas on non-Aryan women and sons begotten by non-Aryans on Aryan women) are divested of the rights of being initiated with the thread, etc., (*lit.* of the right of purificatory rites being done unto them.) (68)

As (from) good seeds, sown in a good soil, excellent cereals sprout up, so the son, begotten by an Aryan on an Aryan woman is worthy of (*lit.* acquires the privilege of) all purificatory rites being done unto him. (69)

Several wise men assert the pre-eminence of the soil; others, of the seed; while some there are who speak of the equal importance of both the seed and the soil. In such cases of conflicting opinions the following is the decision of law (*i.e.*, criterion of judgment.) (70)

Sown in a barren soil, a seed dies before sprouting, while a good field without seeds is but a hard fallow (*Sthandilam.*) (71)

Since through their excellent energies (potency), seeds, cast in the wombs of beasts (by the holy sages), fructified in the shapes of human beings, who became honoured and commendable Rishis* in life; the seed is commended (as of greater importance in an act of fecundation). (72)

In respect of a non-Aryan, who does the acts of (behave like) an Aryan and an Aryan who deports himself (*lit.* does the works of) like a non-Aryan, the ordainer, after deliberation, ordained the fact that, they are neither equal nor unequal. (73)

Brâhmanas, addicted to the contemplation of *Brahma*, who discharge the duties peculiar to their order, shall (alone) earn their livings by doing the six following acts. (74)

Study of the *Vedas*, teaching the *Vedas* (to pupils), performances of religious sacrifices, officiating as priests at sacrifices instituted by others, gift-making, and acceptance of gifts, these six are the vocations (*lit.* works) of the eldest borns of creation (*i.e.*, Brâhmanas). (75)

Out of these six acts, by officiating as priests at other men's sacrifices, by teaching the *Vedas*, and by accepting gifts from clean gift-makers, let the Brâhmanas earn their livelihood. (76)

Teaching the *Vedas*, officiating as priests at other men's sacrifices and gift-taking, which forms the third, are the three acts which shall never revert to the Kshatriya as against the Brâhmana.† (77)

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* The holy sage Rishyas'ringa was procreated by Vibhandaba in the womb of a she-deer.

† The text has *Brahmanat Kshatriyam prati, i.e.*, a Kshatriya shall never be competent to take gifts from a Brâhmana, or to teach him the *Veda*, or to officiate as a priest at a sacrifice instituted by a Bráhmana.

Similarly, these privileges (*lit.* acts) must not be claimed by the Vais'ya against the Bráhmaṇa, inasmuch as the lord of the universe (*Prajápati*) did not ordain these duties (of gift-taking, etc.,) for the Vais'ya and the Kshatriya. This is the decision. (78)

A Kshatriya shall earn his living by wielding arms and weapons; and a Vais'ya, by trade, agriculture and cattle-rearing. For virtue (and not for a living) they can study the *Veda*, make gifts, and institute religious sacrifices. (79)

Of works stated before, the study of the *Vedas* forms the specific duty of Bráhmaṇas; protection of subjects forms the specific duty of Kshatriyas; and agriculture forms the special vocation of the Vais'ya. (80)

Failing to earn a living by his specific vocation, let a Bráhmaṇa earn his livelihood by doing the duties of a Kshatriya, since the vocation of a Kshatriya is more kindred to that of his own (than any other calling). (81)

Failing to earn his livelihood by either of these two callings, how shall a Bráhmaṇa obtain a living? Let him earn his living (in that case) by following the vocation of a Vais'ya, (*viz.*, agriculture and cattle-rearing). (82)

Failing to earn a living by following the vocation of a Vais'ya, let not a Bráhmaṇa, or a Kshatriya live by prosecuting agriculture, which is dependent (on bullocks) and entails the destruction of many (under ground) lives. (83)

Many people consider agriculture to be a commendable vocation, but, in fact, it is condemned by the

virtuous, inasmuch as the iron-bound furrow penetrates into the earth and destroys many terrestrial lives. (84)

A Brâhmaṇa, or a Kshatriya, failing to earn his livelihood by his proper vocation, and thereby happening to infringe the Law, shall live by selling the uncondemnable and wealth-augmenting articles of trade out of those which are (ordinarily) sold by a Vais'ya. (85)

He must not sell edible articles of all tastes, confection made with sesame seeds, stones, salts, beasts and men (slaves). (86)

[As well as] clothes woven with red-coloured cotton twists or with hemp twists, silk-cloths, cloths made of sheep's wool, fruits and edible roots, and medicinal drugs (herbs). (87)

(As well as) water, weapon, poison, flesh, *Soma* plant, all kinds of scented things, milk, bee's wax, milk curd, clarified butter, oil, honey, treacle and *Kus'a* grass. (88)

[And] all kinds of wild beasts, the fanged ones in special, birds, wines, indigo, shellac, and all beasts with unbifurcated hoops. (89)

Having wilfully raised a crop of sesame seeds by himself cultivating the soil, let him speedily sell those holy (seeds) only for the purposes of religious sacrifices. (90)

For having sold sesame seeds for the purposes of food, unguents and gifts, he, with his manes, shall be merged (born) as worms in the excreta of dogs. (91)

By selling flesh, lac-dye, or salt, he shall be degraded on the very day of the sale; by selling milk a Brâhmaṇa shall become a S'udra in the course of three days. (92)

For having wilfully sold other articles of trade, a Brâhmaṇa, in the course of seven nights (days), shall

assume the nature of a Vais'ya (*i.e.*, he shall be degraded to the status of a Vais'ya in a week). (93)

Saps (such as treacle, etc.,) may be given (or taken) in exchange of (emolient saps such as milk, clarified butter, etc)., but sap must not be taken in exchange of salt; similarly, raw rice may be taken in exchange of cooked rice, and sesame of paddy. (94)

Rather should a Kshatriya in distress live by following all these trades; but under no circumstances, should he embrace the vocation of a Brâhmaṇa. (95)

Him, who, though of an inferior caste, shall adopt, out of greed, the vocation of his superior caste for a living, let the king banish from the country, stript of all his belongings. (96)

It is better that one should live by doing the vile works allotted to his own caste than embrace the vocation of a superior caste for livelihood; living by adopting the vocation of another caste, one becomes degraded the very day. (97)

A Vais'ya, incapable of earning a living by doing the vocation of his caste, shall do the works of a S'udra in exclusion of the condemnable ones; when capable, let him resume the vocation of his own order. (98)

A S'udra, incapable of securing the services of Brâhmaṇas, shall live as an artisan to prevent the death of his wife and children by starvation. (99)

Let him (*i.e.*, S'udra) do such varied works of artisanship (such as painting, carpentry, etc.,) by which the Brâhmaṇas are best served (*i e.*, those which are of daily use to Brâhmaṇas). (100)

Let a Brâhmaṇa, discharging the duties of his own order (*lit.* keeping to his proper path in life) with-

out living by the vocation of a Vais'ya, do the (following) works (*lit.* duties for his livelihood), oppressed by the absence of any means of living. (101)

Let him successively accept gifts from all men, (condemnable, more condemnable and the most condemnable in their order of enumeration). A holy thing can never be virtually called defiled by the contact of an unclean substance.* (102)

In times of distress, Brâhmaṇas, by teaching the *Vedas* to the unworthy, or by officiating as priests at the religious sacrifices of their degraded institutors, or by accepting the gifts of the vile, are not degraded, in as much as they are like unto the water and the fire (*i.e.*, above all defilement). (103)

By taking his food at a place (however sinful or unholy), a Brâhmaṇa on the point of death, like unto the ether purging off all dust, shall not be associated with the sin. (104)

The hungry (sage) *Ajagartah*, for having attempted to kill his son (*S'unahs'epha*) in order to appease his hunger (with his flesh), was not associated with the sin (of child killing). (105)

The famished *Vâmadevah*, the knower of sin and virtue, for having wished to eat dog's flesh inorder to avoid death from starvation, was not associated with the sin (of eating dog's flesh. (106)

Opressed by hunger in a lonely forest, the (holy)

* As the water of the holy Ganges can never be defiled by the touch of running and unclean water-channels from the road, so a Brâhmana, true to his own duties, can never be degraded by accepting gifts even from the vilest of persons for his living—*Kulluka.*

Bharadvaja of great austerity, together with his son, was not associated with the sin (of taking vile gifts) for having accepted the gift of a large number of kine from *Vridhu* who was a carpenter. (107)

Oppressed by hunger, the holy *Vis'vâmitra,* the knower of merits and demerits, for having accepted the gift of the flesh of a dog's thigh from the hand of a Chandala, was not associated with sin. (108)

[Of sins], of teaching the *Vedas* (to the unworthy), of officiating as priests (at the sacrifices of the degraded), and of accepting (vile gifts), the last named one shonld be regarded as the most degrading for a Brâhmana in his life after death. (109).

In times of distress let the Bráhmanas teach the *Vedas* to, and officiate as priests at sacrifices instituted by, the twice-born ones and accept gifts from S'udras. (110)

He gets rid of the sin of teaching the unworthy and doing sacrifices on behalf of the degraded by means of *Japas* and *Homas,* that which is incidental to his taking (vile gifts) he shall get rid of by means of penitential austerities and by renunciation (*i.e.,* by renouncing the articles of gift. (111)

A Brâhmana, living any where he pleases (*i.e.,* in a dale or a valley withot living by his proper vocation), shall live by practising *S'ila* and *Uncha*; Sila (described before) is better than gift-taking, and *Uncha* (to live by picking up grains from fields or stubbles) is more meritorious than *S'ila.* (112)

Snâtaka Bráhmanas, in the absence of [their proper means of livelihood, may beg [for paddy, food grains, wearing stuff, or any metal, other than gold or silver,

of the king; if the king refuses to make these gifts, they should not be asked the second time.* (113)

Unprepared (uncultivated) fields are less sinful (as gifts) than those prepared (cultivated by men), and of kine, goats, sheep, gold, paddy and cooked food each preceding one is less sinful (as a gift) than one immediately following it in the order of enumeration. (114)

Inheritance, presents (from friends), purchase, conquest,† accretion by interest, investment in (trade or agriculture), and taking gifts from the worthy form the seven lawful (honest or virtuous) sources of pecuniary income (*lit.* access of wealth). (115)

Teaching sciences other than the Vedas (*lit.* education,) art, service, doing other men's behests, cattle-rearing, trade, cultivation (done by one's own-self), contentment, (*i.e.*, resting content with little what is obtained), alms-begging, and money lending are the ten means of livelihood in times of distress.‡ (116)

A Bráhmana or a Kshatriya must not lend money for interest; but for the purposes of virtue he may

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* The text has *tyágamarhati*. Both MEDHATITHI and GOVINDARAJA explain it by *tasya de'se na Vastavyam*—let them not live in his country.

† The first three should be understood as the honest sources of wealth in respect of all the four orders of society. Conquest is only lawful for a Kshatriya. Money-lending and investment in trade and agriculture are open only to Vais'yas, while gift-taking from worthy donors is lawful for Bráhmanas only.—*Kulluka.*

‡ Of these, means of living, which are unlawful for a particular caste under ordinary circumstances (*Anápadi*), may be embraced or adopted by it under emergency or in times of distress (*A'padi*).—*Kulluka.*

lend money to a miscreant at a very small rate of interest. (117)

In times of emergency, a king, fully protecting his subjects by his mighty prowess, shall not be guilty of the sin (of exacting rack-rents), if he takes a quarter part of the agricultural produce from each of them. (118)

Conquest (of foreign countries) is the proper duty of the king, let him not dissuade from battle (when called upon to fight): by protecting the Vaisyas with his arms, let him collect the proper revenue (from them.) (119)

In times of emergency, let the king receive an eighth part of the (stored up food grains and a twentieth part of each *Kárshápanam* (of collected money) from the Vais'yas.* S'udras, artisans, and confectioners *(Karanas)* etc., should be made to work in lieu of revenue. (120)

[If by serving a Bráhmaṇa he fails to obtain an adequate living], let the Sudra take the services of a Kshatriya or of a rich Vaisya and thereby earn his livelihood. (121)

For the acquisition of heaven (after death), or both for heaven and a living, let the Sudra serve the Bráhmaṇa; the significance of the term *Játa-Bráhmana* (*lit.* born for serving the Bráhmanas) which denotes a *Sudra*, will be thereby fully realised. (122)

Serving the Bráhmaṇas forms the *Summum bonum* (highest duty) of a Sudra's life; whatever else he does is futile. (123)

In consideration of the skilfulness of their services, their capacity of work, and the number of their

* A twelfth part of his grains should be taken from a Vais'ya is the injunction. In times of extreme emergency the king is privileged to take a fourth part.

dependants, let him (Brâhmaṇa) adequately fix the salaries of his Sudra (servants). (124)

He shall give him the leavings of his food,* his old and cast off clothes, and his old beddings and grainless paddy for his bed. (125)

A S'udra commits no sin by (eating the prohibited articles of fare , he can not be initiated with the thread, he is not privileged to institute (*Vediac*) sacrifices, nor he is precluded from doing the *(Pâka-yaynas)*. (126)

But S'udras, who are the knowers of virtue and seek to acquire virtue, commit no sin by imitating the doings of the virtuous in exclusion of the Vediac Mantras; rather they become commendable by so doing. (127)

Non-malicious Sudras proportionately acquire like commendations and elevations in this world and the next as they do comparatively better deeds in this life. (128)

A S'udra, even capable of earning money, must not accumulate wealth, lest in pride of his riches he might oppress a Brâhmaṇa. (129)

Thus I have described to you the duties of the four social orders in times of distress, by faithfully discharging which men acquire exalted status. (130)

Thus I have fully described the duties of the four social orders, now I shall discourse on the mode of doing the auspicious, expiatory rites (*Pràyaschittam*). (131)

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* The previous prohibition in respect of giving leavings of his food by a Bràhmana to a S'udra (*Na S'udrâya Matim dadyât nochchhishtam,* etc.), holds good only in the case of a S'udra, who is not his servant.

CHAPTER XI.

THOSE who marry only for the purpose of procreating children (*Santânikhs*), those who desire to complete religious sacrifices already instituted by them (*Yakshyanâ*), itinerant Brâhmaṇas, those who have gifted away all their belongings, [as *Dakshinas* (fees) for *Vis'vajit* sacrifice], those who beg for the purposes of supporting their parents or preceptors, or for defraying the costs of their Vediac studies, sick folks (Brâhmaṇas) who beg for paying the costs of their medical treatment—these nine Snâtakas must be known as mendicants for virtue (*Dharma Vikshus*). To these indigent persons (Brâhmanas) must be made gifts* preferentially according to their eruditions. (1—2)

To those foremost of Brâhmanas should be made gifts of food (raw food grains, etc.,) and money, and to others gifts of cooked food should be made outside the sacrificial platform. (3)

Let the king make gifts of all kinds of gems as well as of fees (*Dakshinâs*) for religious sacrifices to these Brâhmanas and to those who are well versed in the *Vedas*. (4)

A married man, who marries a second wife by begging money of another, enjoys only the benefit of sexual gratification in her (*i.e.*, the second wife); sons of her womb belong to him who has paid him the expense of the marriage. (5)

But let a man give money according to his might to Veda-knowing Brâhmanas, as well as to those who

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* Inasmuch as charity (gift-making) is the primary form of expiation for all kinds of misdeeds (*Dánená-Kárya-Karinah*), the framer of the code has thought fit to describe the nine proper recipients of gifts at the commencement of the present chapter.

have renounced the order of house-holder, whereby he shall acquire heaven, after death. (6)

He who has got three years' provisions of his family and the wages of his servants for three years, stocked and stored up in his house, is alone competent to drink the *Soma* juice (*i.e.*, to do the *Soma Yajna*. (7)

A Bráhmana, with a smaller provision, who has performed a *Soma* sacrifice, has not acquired the full merit of the performance. (8)

The gift by one, who can find means to give to other indigent persons in the presence of his own peoples suffering from penury, may seem to him sweet and virtuous for the time being, but it will be like unto poison in the end. That (gift) is but the shadow of virtue. (9)

Whatever virtue (*lit.* any thing done for his elevation in the next world) one practises by creating hardships on his dependants becomes a source of torment to him both here and hereafter. (10)

In the event of there being a king, if a part of a religious sacrifice instituted by a virtuous Kshatriya, or by a Bráhmana, in special, stands unperformed for want of funds; let him for the performance thereof forcibly carry away that much money from the house a non-sacrificing Vais'ya, who, although possessed of a large number of animals, does not drink the *Soma* Juice (*i e.*, performs the *Soma Yajna.*) (11—12)

In the absence of such a Vais'ya, let him forcibly carry those articles from the house of a S'udra in the event of two or three limbs of his *Káma Yajna* (a sacrifice instituted for the fruition of definite desire) standing unperformed: gifts shall not be taken from a S'udra for the purposes of a religious sacrifice,

(no harm there exists in forcibly taking articles from his house). (13)

Moreover, from a (Brâhmaṇa or Kshatriya) relation of his, who, although not a keeper of the sacred fire, is possessed of a hundred kine, and from a (Bráhmaṇa or Kshatriya) relation who, although a keeper of the sacred fire, does not perform the *Vediac* sacrifices, although he is possessed of a thousand kine—from these two relations, let him unhesitatingly take the articles requisite for his sacrifice. (14)

From him, who daily accumulates money by taking gifts but does not spend it in religious sacrifices or in works of public utility, let him forcibly take the articles necessary for the performance of his sacrifice, whereby his fame and virtue will be augmented. (15)

Having fasted for three days in want of food, a man in the forepart of the fourth day may steal a day's provision from the house of a miserly miscreant. (16)

He shall steal those food-grains from the thrashing floor, from the field, or from the granary (of such a miscreant), or from any other part (of his house), convenient, ; and if he interrogates him (*i.e.*, the stealer about the theft), let him speak the reason thereof. (17)

A Kshatriya (as well as a Vais'ya or a S'udra) must never steal what belongs to a Bráhmaṇa ; but from a Brâhmaṇa, who is the author of bad deeds and does not perform the *Vediac* sacrifices, a Kshatriya may steal articles necessary for the performance of a sacrifice in the event of it standing unperformed for their want. (18)

He, who having taken (stolen or extorted) money from miscreants give it to the virtuous (Bráhmaṇas), verily converts himself into a raft whereby he takes

both its recipients and his own self across the ocean of misery. (19)

The wealth of those who regularly institute religious sacrifices is called the divine property by the wise, the wealth of non-sacrificers is called demoniac wealth. (20)

The virtuous king must not inflict punishment on a person who has stolen or forcibly carried away the wealth (of a non-sacrificer), since it is through the foolishness of the Kshatriya (king) that hunger overwhelms a Bráhmaṇa. (21)

Having ascertained the number of his (*i.e.*, starving Bráhmaṇa's) dependents, and the extent of his erudition and piety (*lit.* good conduct), the king must grant him a stipend from his own treasury. (22)

Having provided him with a stipend, let the king protect him in every way from thieves, for such protections the king receives a sixth part of his religious merit. (23)

For the purposes (*i.e.*, completion of) of a religious sacrifice a Brâhmaṇa must never beg money of a S'udra; for having performed a religious sacrifice with such money he shall be born as a *Chandâla* in his next incarnation.* (24)

A Brâhmaṇa, who, having obtained money by begging for the performance of a religious sacrifice, does not spend it all for that purpose, becomes a crow or a *Bhása* bird in his next birth for a hundred years. (25)

The miscreant, who, out of greed, robs the property of a god or of a Bráhmaṇa, shall live on the leavings of

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* Only begging is prohibited; a Bráhmana is not precluded from instituting a religious sacrifice with money voluntarily given by a Sudra.—*Kulluka.*

vultures (rotten carcases) all through his life in his next birth. (26)

For expiating the sin of his not having performed the animal sacrifice or *Soma Yajna*, a Brâhmana may take money from a S'udra to institute a *Vais'vânara* sacrifice therewith at the close of the year.* (27)

A Bráhmana, who in the time of safety does a religious rite in the manner laid down for its performance in times of distress, shall not acquire the merit thereof in heaven. This is the decision. (28)

Vis'vedevas, Sâdhyas (an order of celestial beings), Brâhmanas, and the great sages have done the *Vais'vânari* sacrifice by proxies under circumstances, perilous to life. (29)

The evil-minded one, who, although capable of instituting a religious sacrifice in person (*lit.* as a principal), does it by proxy, does not obtain the merit thereof in the next world. (30)

A virtuous Brâhmana must not complain of any wrong done to him to the king; he shall punish the wrong-doer by means of his own ((psychic) power. (31)

The Brâhmanic (psychic force) is stronger than the royal prowess; hence, let a Bráhmana punish his enemies by means of his own (psychic) powers. (32)

Without the least compunction in his mind he shall recite the A'ngirasi S'ruti, as laid down in the *Atharvan* (*i.e.*, practise deadly incantations). Word is the weapon of a Bráhmana, let him kill his enemies therewith. (33)

A Kshatriya shall get rid of his trouble by the prowess of his arm; a Vais'ya or a S'udra, by the aid

* According to a certain calendar the Vediac year used to commence with the light fortnight of *Chaitra*.

of his wealth; and a good Bráhmaṇa, by means of *Jepas* and *Homas*. (34)

An institutor of proper religious rites,* governor of sons and disciples, expounder (of spiritual or moral truths, or of Law Codes), equally compassionate to all creatures, is called a Bráhmaṇa; a harsh or abusive language must not be used unto him (such a Bráhmana. (35)

An unmarried girl, a youthful matron, an unread Bráhmaṇa, one of small learning, one afflicted with a disease, or uninitiated with the holy thread must not perform the *Agnihotra Homa*† (fire offering). (36)

For having cast such libations in the fire, these (unmarried girls, etc.) shall go to hell, together with the person on whose behalf they do such fire-offerings; hence, a Bráhmaṇa, well-versed in the *Vedas* and in the art of performing such fire-offerings, shall act as a *Hotá* (*i.e.*, offerer of the libation, or doer of the fire-offering.) (37)

He, who, having had the means to give a horse which is sacred to *Prajápati*, to the officiating priest (*Rittvik*) as his *Dakshiná* (fee) on the occasion of first establishing (kindling) the sacred fire, does not give it to him, remains as one who has not kindled the sacred fire, and fails to obtain the merit of the rite. (38)

Let not one, believing and self-controlled, doing other religious rites, perform sacrifices by giving

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* The text has *Vidháta* which may also mean an ordainer of laws.

† They are not competent to perform the *Homas* enjoined to be performed in the Vedas by a Bràhmana, morning and evening, each day (*S'rautàn Sàyam pràtar homán na Kuryuh*).—*Kulluka.*

small amounts of fees *(Dakshiná)* to the officiating priests). (39)

A sacrifice, performed with a small amount of fees (paid to the priest), destroys the progeny, (domestic) animals, fame and the senses of its institutor, shortens the duration of his life, and acts as a bar against his Heaven. Hence, let no one perform a sacrifice with a small amount of money. (40)

An *Agnihotri*, (performer of the *Agnihotra* fire-offering) Bráhmaṇa, who wilfully neglects to do the fire-offering, morning and evening, each day, shall do the penance of *Chándráyana* for a month, inasmuch as the sin (thereby committed) is equal to that of killing (one's own) son. (41)

They, who having obtained money from S'udras, do the *Agnihotra* fire-offerings, are condemned by the *Brahmavadins* as the priests of S'udras. (42)

Resting his feet on the heads of those foolish *Rittviks* (sacrificers) who do the fire-offerings with the help of money obtained from him, the S'udra donor (of the money) shall rise up from, and get rid of, hell. (43)

For having done improper acts and failed to do the commendable ones (rites), and for having been attached to objects of the senses, a man stands under the obligation of doing an expiatory penance. (44)

(Several) wise men assert that, atonement is possible only for sins, involuntarily committed; while others, grounding their decision on precedents in the *Vedas*, hold that, expiation is possible even in respect of sins, deliberately committed. (45)

A sin, unwittingly committed, is atoned by reading

the *Vedas*; those, wilfully committed, require separate expiatory penances for their atonement. (46)

Having incurred the obligation of doing an expiatory penance for a sin accidentally (unwittingly committed in this life, or for one done in his previous existence, a Bráhmaṇa must not associate with other (pure) Bráhmaṇas before he has made the atonement. (47)

Of miscreants, some through misdeeds done in this life, and others through sins committed in their previous existences; become deformed in their persons. (48)

A gold-stealer is (born with) bad nails; a wine-drinker, with black teeth; a Bráhmanicide is afflicted with consumption; and a defiler of his preceptor's bed, with skin-troubles (*lit.* bad skin.) (49)

A true calumniator is born with fetid nostrils (*i.e.*, is afflicted with 'foul-smelling nasal catarrh); a false calumniator, with a bad smell in his mouth; a paddy-stealer is born with a limb in less; and a mixer (adulterer of grains, etc.), with a limb in excess. (50)

A stealer of food is (punished with) a sluggish appetite; and a stealer of words,* with dumbness; a cloth-stealer is born with leucoderma, and a horse-stealer is born maimed. (51)

A lamp (light)-stealer is born blind; an extinguisher of light, blind in the one eye; a killer of animal lives is (punished with) many diseases (in this life) and a ravisher of another's wife, with (a nervous swelling of the limbs (due to nervous disorder) (52).

Thus (through the dynamaics of) different misdeeds

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* The text has *Vágápahárakah.* KULLUKA explains it by "*Ananujnátadhyáin,*" one who learns the *Veda* by hearing it recited by another without the premission of a preceptor.

men are born idiotic, deaf, dumb, blind, deformed, or possessed of limbs in less or excess, abhorred by the virtuous (53).

Thus for the purification of Self, expiating penances should be always practised; unexpiated sinners are born with condemnable bodily traits (54).

Killing a Bráhmana, wine-drinking, gold-stealing, and defiling the bed of a preceptor are said to be the great sins, the company of these sinners being the fifth (great sin). (55)

False speaking with a view to give out one's self as belonging to a superior caste, accusing one before the king of a crime punishable with death, and false allegation (calumny) in respect of one's own preceptor tantamount to killing a Bráhmana *(Brahmahatyà)* (56)

Forgetting the *Vedas* through non-study (on the part of a Bráhmana), reviling the *Vedas*, bearing false witness in a court of justice and eating unclean things are equal to wine-drinking (57).

Stealing an article held in trust, and stealing a man, horse, land, diamond or gem are said to be equal to gold-stealing (58)

Casting seed in one's own uterine sister (*Svayoni*), in an unmarried girl, in a Chandála woman, in one's own daughter-in-law, or in a friend's wife is equal to defiling the bed of one's own preceptor. (59)

Cow-killing, officiating as a priest at a sacrifice instituted by an unworthy person, incest with another's wife, abandoning one's own parents, preceptor, or son (*i.e.*, omission to do purificatory rites unto him), as well as renouncing the study of the *Vedas* and non-performances of fire-offerings. (60)

Marriage of a younger brother before the marriage of his elder, an unmarried elder brother suffering his younger to marry before him, giving a girl in marriage to either of two such brothers, and officiating as a priest at such a marriage ceremony. (61)

Defiling an unmarried girl (with the finger),* living by usury, breaking the vow (of continence), and selling one's tanks, orchards, wives, and sons. (62)

Failure to initiate a child with the thread (before he is sixteen years of age), abandoning one's relations, teaching the *Vedas* for money, studying the *Vedas* under a preceptor who takes fees for his teaching, and selling things which ought not to be sold. (63)

Working in all kinds of mines (under the king's command, raising large dams or embankments, destruction of medicinal plants, living by the earnings of the prostitution of one's own wife, practising deadly incantations, and hypnotising by means of drugs. (64)

Felling down unwithered trees for fuels, cooking for one's own self (and not for the gods or manes), and eating condemnable (prohibited) articles of fare. (65).

Omission to establish the sacred fire, gold-stealing, undischarging the debts due to the gods, to the Rishis and to one's own manes, cultivation of prohibited sciences, and adopting the profession of a songster, or of a musician. (66)

Stealing paddy, animals, iron and copper etc.,† going unto a drunk woman, killing a Vais'ya, S'udra,

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* The text has *Kanyáya-dushananckaiva* ; KULLUKA explains it by *Maithuna Varjamanguli prakshepàdinà* which would not bear translation.

† The text has *Kupyam* which signifies any metal other than gold or silver.

Kshatriya or a woman, and atheism (non-conformity to the doctrines of *Vediac* religion)—all these are called minor sins (*Upapàtakas*). (67)

[Each of the following acts such as,] assaulting a Bráhmaṇa with a club, etc., smelling wine or any other unclean substance which ought not to be smelled, crooked dealings, and committing unnatural offence on a man, constitutes cast-degrading *(Játi-Bhransakara)* sin.* (68)

Killing an ass, horse, camel, deer, elephant, goat, lamb, fish, snake or a buffalo constitutes *Sankarikaranam* (hybridising) sin.† (69)

Receiving money from the condemnable, trading, serving a S'udra, or speaking falsehood constitutes a sin which is known as *Apátrikaranam*.‡ (70)

Killing a worm, insect or a bird, eating food brought on the same plate with wine, stealing fruits, flowers, fuels, or feeling agitated at the slightest cause of disturbance constitutes a sin which is called *Malávaham* or (mind-soiling sin.) (71)

These sins have been separately and specifically described, now hear me discourse on the expiatory penances which should be respectively practised for their atonement. (72)

For the purification of his self a Bráhmanicide shall stay for twelve years* in the forest, building a hut therein, living on food obtained by begging, and carry-

* A person guilty of any of these crimes becomes degraded from his caste.

† A person, guilty of killing any of these animals, will have a mixed caste (*Sankara Játi*) in his next existence.

‡ *Apátrikaranam i.e.,* a sin which makes one unworthy of receiving gifts.

ing the cranium of a human skeleton as the token of his (fell crime).* (73)

Or he shall voluntarily make himself the target of arrows shot by archers with unfailing aims, or he shall thrice cast himself in a burning fire with his head downward so that death may ensue. (74)

Or he shall institute any of the following *Vedic* sacrifices, *viz.*, the *As'vamedha*, the *Sarjit*, the *Gosava*, the *Vis'vajit*, the *Trivrit*, or the *Agnishtut*. (75)

For the expiation of the sin of killing a Brâhmâṇa, he, self-controlled, and sparing in his diet, shall travel a hundred *Yojanas* (*i e.*, eight hundred miles), muttering any of the *Vedas*.† (76)

Or he shall make over all his belongings to a Brâhmaṇa, well-versed in the *Vedas*, or shall give him a well-furnished house and ample wealth for his living. (77)

Or living on a vegetable diet, he shall walk along the shore of the river, Sarasvati from its source to its

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* This is only in respect of an accidental killing of a Bráhmana. According to the Bhavishya Puranam a man (Brâhmana) of superior qualifications, having accidentally killed an unqualified (foolish and impious) Bráhmana, shall do this penance for twelve years. For having wilfully killed a member of his own caste, a Bráhmana shall do this penance for double the aforesaid period (*i.e.*, twenty-four years). A Kshatriya, a Vais'ya, or a S'udra, guilty of unwillingly killing a Brâhmana, shall respectively do this penance for twenty-four, thirty-six, and forty-eight years.

† This is the expiation for accidentally killing a man, who is merely a Bráhmana by caste, and when the killer is either a Bráhmana, Kshatriya or Vais'ya. The Bhavishyapuranam reads and interprets the passage as, if a *Veda*-knowing Bráhmana, a regular institutor of the *Agnihotra* fire-offering, accidentally kills one, who is a mere Bráhmana by caste, then this is the expiation for him.

place of junction with the sea, or observing moderation in food he shall thrice recite a *Vedaic Samhitâ*, each day. (78)

Or (at the end of the twelfth year), he, with his head cleanly shaven, and finger-nails parid off, shall live at the out-skirt of a village, or in a cow-shed, or in a hermitage, or underneath a tree, devoted to the good of kine and Bráhmaṇas. (79)

Or by laying down his life for the succour of a cow, or of a Brâhmaṇa, he shall be exonerated from the sin of killing a Brâhmaṇa; by succouring a cow or a Brâhmaṇa, (before the lapse of the twelfth year), he shall be free from the sin of an act of Brâhmaṇa killing, even if he does not die in the attempt. (80)

Or by thrice fighting with the robbers for the recovery of the goods (they have stolen from the house of a Bráhmaṇa), or by recovering the goods in a single fight, or by giving an equal amount of wealth to the robbed Bráhmaṇa attempting to kill himself for its loss, he shall be exonerated from the sin (of killing a Bráhmaṇa. (81)

Thus having practised these austere penances, and lived an absolutely continent life for twelve years, he shall be exonerated from the sin of killing a Bráhmaṇa. (82)

Or having confessed his guilt at the close of an *As'vamedha* sacrifice, instituted by the king, and performed the ceremonial ablution *(Avabhrita Snânam)* at the end of the ceremony, he shall be from the sin of Brâhmaṇa killing. (83)

The Bráhmaṇa is the root of virtue, the Kshatriya is its fore part; hence, by confessing his guilt in their assembly, a man becomes free from sin. (84)

On his very birth the Bráhmaṇa becomes the god of the gods and the authority (in matters of virtue) in this world. The *Veda* testifies to the source of his authority. (85)

Whatever three of these *Veda*-knowing Bráhmaṇas shall speak .in respect of the expiation of one's sin shall be his perfect expiation; holy is the speech of the erudite (*Veda*-knowing Bráhmaṇas). (86)

The self-controlled Brâhmaṇa, with his mind fixed on God, shall impartially* practise any of these penances for the expiation of the sin of Brâhmaṇa-killing. (87)

For having unwillingly killed a fœtus in the womb, a Vais'ya or a Kshatriya engaged in performing a religious sacrifice, or a woman in her menses, one shall practise the same expiatory penance. (88)

As well as for having borne false witness, or calumnised his preceptor, or robbed an article held by him in trust, or killed a friend or a woman. (89)

Thus the penance is laid down for expiating the sin of accidentally (unwillingly) killing a Bráhmaṇa; no expiation there exists for the sin of wilful Bráhmaṇa-killing. (90)

For having drunk (*Paishti*) wine,† one shall atone his sin by drinking a cup of burning wine; he shall be

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* Without showing any perference to any particular form of penance. Or in other words, he must not choose and observe a light penance, if his guilt requires the practice of a severe one.

† The Bhabishya-puranam interprets *Surá* by *Paikhti* wine (*i.e.*, wlne made from pasted rice) and asserts that the expiatory penances laid down in respect of wine-drinking in the *Manu* apply to drinking Paishti wine alone in exclusion of other species of wine such as *Gaudi*, *Mádhvi*, etc.

Surá cha Paishti Mukkhyoktá na tasyá stvitaresame, Paishtyáh páne tu chaitâsám práyas'chittam nivodha me.

free from the sin after his inner organism has been burnt by that wine (*i.e.*, after death from drinking hot wine. (91)

Or he shall live on flame coloured cow-urine, water, milk, clarified butter, and cow-dung serum till death. (92)

For the expiation of the sin of wine-drinking, let him, clad in a woolen cloth, wearing clotted hair, and carrying the mark of a wine-bowl on his forehead, live for a year by eating sesame-cake or broken bits of rice, once in the night. (93)

Wine (*Surá)* is the impure essence (*lit.* refuge matter) of grains, and sinful is a refuge matter; hence, let not Bráhmaṇas, Kshatriyas and Vais'yas drink wine (*Surá*). (94)

Gaudi (treacle wine), *Paishti* (wine of pasted rice) and *Mâdhvi* (wine made from the flowers of Mahua tree) are known to be the three species of wine; all of them, like any, must not be drunk by the foremost of Brâhmaṇas. (95)

Flesh, wine, and fermented saps are the food of Yakshas, Rakshas, and Pisâchas; they should not be eaten or drunk by Brâhmanas, who partake of the oblations of thé gods. (96)

An intoxicated Bráhmana may fall on an impure ground, or recite the Vediac mantras, or do any other improper acts under the influence of wine. (97)

He, in whose body the encased *Brahma* is washed with the stream of wine, stands divulged of his *Brahmániac* energy and becomes a S'udra. (98)

Thus the excellent expiation for the sin of wine-drinking has been described; now I shall discourse on the expiation for the sin of gold-stealing. (99)

A Brâhmana, who has stolen gold, shall go to the king; and confessing his guilt, he shall say, "punish me, O King." (100)

The king, taking hold of a club, shall kill him (the gold stealer) with one blow, inasmuch as death purifies a gold-stealer;* a Brâhmana gold-stealer shall effect his purification by dint of penitential austerities. (101)

A Brâhmana, wishing to exculpate the sin of gold stealing† by means of penitential austerities, shall, clad in rags, practise the expiating penance, laid down for an act of Brâhmana-killing, in the forest. (102)

Brâhmanas (*lit.*, twice-born ones) shall exculpiate themselves of the sin of gold-stealing by means of these penitential austerities; from the sin of defiling the beds of their preceptors they shall kikewise exonerate themselves by means of these purificatory penances. (103)

A Brâhmana, guilty of defiling the bed of his preceptor (*i.e.* of incest with his own step mother), having confessed his guilt, shall lie down in a red hot iron bed, holding in his embrace a burning female figour of iron, till death; he is purified by his death. (104)

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* Dead, or surviving, if almost dead, he (gold-stealer) shall be purged off of his sin.—*Yajnavalkya.*

† Stealing gold weighing eighty Ratis or more constitutes the sin of *Steyam* according to Manu, and if the gold belongs to a Brahmana, theft of five *Krishnalam* or sixteen *mashas* weight, thereof would constitute the offence. The *Bhavishya Puranam*, on the other hand, increases the weight of gold in such cases to five *Nishkas* Says it—("Men belonging to) three castes, commencing with the "Kshatriya," happening to rob an amply qualified Brahmana of gold to the weight of five *Nishkas*..................shall regain his purity by immolating his body in fire.

Or after having cut off his reproductive organs and held them in the hollow of his blended palms, let him slowly go towards the south-west, until he falls down and expires. (105)

Stamped with the figure of a bedstead on his forehead, let him, clad in rags and growing a beard, practise the penance of *Krichcha-vratam* for a year in the forest, with all his senses fully brought under his control.* (106)

Or for expiating the sin of (accidentally) visiting the bed of his own step-mother (*lit.* elder's or preceptor's wife) he shall live on barley gruel, or on a *Habishya* (vegetable) diet, and parctise, self-controlled, the *Chândrâyanam* penance for three months (in succession.) (107)

The sin of great sinners *(Mahâpâtakins)* should be expiated by practising these penances; persons, guilty of minor sins (*Upapatakins*), shall practise the following purificatory penances by way of atonement. (108)

One, who has committed the minor sin of killing a cow, shall live on barly gruel during the first month of his penance, and having cleanly shaved his head, beard and moustache, shall live in the pasture ground, clad with the skin of the cow he has killed. (109)

[During the second and third months of his penance] self-controlled, he shall eat a moderate quantity of food with (any sort of) non-alkaline salt in the evening of each second day, after having fasted on the previous one, and bathe with cow's urine. (110)

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* The expiatory penance owing to its comparatively lesser austere character seems to contemplate the case in which a man visits the bed of his own step-mother, mistaking her for his own wife.—*Kulluka.*

In the day he shall follow the kine (to the pasture ground), inhale the dusts risen by their hoofs from the ground, and tend them with care; and after having made obeisance to them, he shall sit up in the night in the posture, known as the *Virâsanam** (111)

Bereft of all feelings of vexation or pride, he shall stand when the kine will remain standing, sit down when they will lie down, and follow them when they will roam about. (112)

By all means he must succour them, whether afflicted with any disease, or frightened by tigers and thieves, etc., or fallen in the mire, or in any unfavourable predicament. (113)

In heat, in rain, in cold, or when a strong wind is blowing, he must not protect his person before providing a suitable shelter for them (kine) to the best of his ability. (114)

Having seen a cow grazing on a field, or on a thrasthing floor, whether of his own or of another, or having seen a cow suckling her calf, he must not speak of it to any body. (115)

A cow-killer, who follows a cow in this manner for three months in succession, becomes free from the sin of cow-killing. (116)

Having thus well-practised the purificatory penance, he shall make a gift of a bullock and ten kine to a *Veda*-knowing Brâhmana; or in their absence he shall make over all his belongings to such a Brâhmana. (117)

Brâhmanas, who have committed the minor sins (*Upapâtakins*), excepting those who have broken

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* *Virâsanam*—Sitting on hams, with his right knee flexed and right foot placed on the left thigh and with left knee flexed, and left thigh placed on the right thigh.—*Vas'ishtha.*

their vows (*Avakirnis*), shall practise the (abovesaid) penances, or the *Chàndràyanam* penance for purification. (118)

A vow-breaker shall sacrifice an ass, blind in the one eye, at a crossing of roads, to the deity, *Niriti*, in the night, by uttering the *Mantras* of the *Pâkayajna*. (119)

Then having done a fire-offering (with the flesh of the immolated) ass unto the deity, *Niriti*, he shall offer libations of clarified butter unto *Vâyu*, *Indra*, *Brihaspati* and *Agni* in the fire, by muttering the *Rik*, running a (*Sama Sinchantu Maruta*, let Maruta sprinkle with water, etc.) (120)

The *Brahmavâdins*, the knowers of the Law, aver that, by violating his vow, and by wilfully casting his seed (during its observance), a *Bramachàrin* (religious student) becomes guilty of the sin of vow-breaking (*Avakirni*). (121)

The Bráhmanic energy of a religious student, which has originated from his study of the Vedas, etc., ascend to (*i.e* are merged in) the (deities) Máruta, Puruhuta (Indra), Guru (Brihaspati) and Agni, after he has broken his vow.* (122)

Having committed such a sin, let him (the vow-breaker), clad in the skin of an ass, beg alms at seven houses, confessing his guilt. (123)

For a year he shall live taking, once a day, food obtained by begging as above described, and bathe thrice, every day, whereby he shall be free from his sin. (124)

Havsng wilfully commited any of the caste-degrating (*Jâti-Bhransakara*) sins, he shall practise a

* Hence a vow-breaking Brahmachàrin shall offer libations of clarified butter unto these deities.

Krichchhra Sântapanm penance; for the expiation of any of such sins involuntarily committed, he must practise a *Prâjâpatyam* penance. (125

Having committed a sin of the hybridising (*Sankari Karanam*) or *Apâtri Karanam* group, he shall practise for a month the *Chândrâyonam* penance for its expiation; having committed a crime of the mind-soiling (*Malini Karanam*) group he shall live on barley gruel for three days in succession. (126)

For having wilfully killed a (good natured Kshatriya, one shall practise the quarter part of the expiatory penance (*i.e.* for three years) laid down in respect of an act of Bráhmana-killing; and a sixteenth part of the same penance should be practised for the expiation of killing a sacrificing Vaisya, and a S'udra respettively. (127)

The foremost of Bráhmanas, having accidentally killed a Kshatriya, shall duly practise the expiatory penance, and make the gift of one bullock and a thousand kine to a Bráhmana (at its end.) (128

Or self-controlled, and wearing clotted hair, he shall practise the expiatory penance laid down in respect of an act of Bráhmana-killing, living remote from the village and under a tree, (129)

For having accidentally killed a Vais'ya, engaged in performing a sacrifice, let these foremost of Bráhmanas practise the (preceding) penance for a year and make the gift of one hundred kine to a Bráhmana at its close. (130)

For having killed a S'udra, let him do the same expiatory penance for six months, and give a *Dakshiná* of one bullock and ten white kine to a Bráhmana. (131)

For having wilfully killed a cat, an ichneumon, a Châsa bird, a frog, a dog, a lizard (Godhâ). an owl, or a crow, let him do the penance, laid down for expiation of the sin of killing a S'udra. (132)

[For having accidentally killed a cat. etc.,] he shall live for three days on a milk-diet; or shall travel one *Yojanam*, each day, for three days; or shall bathe in a running stream of water for three days; or recite the (*Apohistà*, etc.) *Suktam* of the *Veda* for three nights. (133)

Having killed a snake, let the foremost of Bráhmaṇas give a sharp-pointed steel rod to a Bráhmaṇa; for having killed an impotent person, he shall make the gift of a *Bhàra* of straw, and of a *Màsha* weight of lead. (134)

For having killed a boar, he shal make the gift of a pitcher, full of clarified butter, and of a *Drona* measure of sesame; for having killed a peasant or parrot, he shall make the gift of a calf, two years old; of a calf, three year old, he shall make a gift, for having killed a heron. (135)

For having killed a crane, a swan, a duck, a peacock, a monkey, a falcon, or a Bhasá bird, he must make the gift of a cow to a Bráhmana. (136)

For having killed a horse, he must give a cloth to a Brṇhmana; and five Nila bullocks, for having killed an elephant; for having killed a goat, or a sheep, he must give a bullock to a Bráhmana; for having killed an ass he must make the gift of a calf, one year old, to a Bráhmana. (137)

For having killed a carnivorous beast, let him give a milch cow to a Bráhmana; for having killed a herbivorous animal, he must give a calf to a Bráhmana, and

for having killed a camel, he shall make the gift of a *rati* of gold to a Bráhmana. (138)

For having killed a faithless wife, belonging to any of the four castes, a Bráhmana shall make the gift of a leather bag; a Kshatriya, of a bow; a Vais'ya, of a goat; and a S'udra, of a lamb. (139)

A Bráhmana, incapable of expiating his sin of snake-killing, etc., by means of gift, shall do a *Prájàpatya* penance for the expiation of each of such sins. (140)

For having killed one thousand of vertebrate animals, one shall do the penance for an act of S'udra-killing; the same penance should be practised for having killed a cart-load of invertebrate animals. (141)

For having killed a (small) vertebrate animal, one shall give a small Dakshiná to a Bráhmana; having killed a small vertebrate animal, one regains his purity by doing a *Pránáyáma.* (142)

For having filled a blossoming, fruit-yielding tree, creeper, shrub or plant, one shall mutter a hundred *Rik mantras.* (143)

For killing parasites which germinate in food grains or in sweet saps (such as treacle, etc.,) or in fruits and flowers, drinking of clarified butter should be known as the expiation. (144)

For having cut down cereals, growing on a cultivated soil, as well as those which spontaneously grow in uncultivated fields, one shall regain his purity by living on a milk-diet for a day and by following the cows to the pasture-ground. (145)

By means of these penances, the sin, originated from acts of killing, should be expiated; now hear me discourse on the expiatory penances to be done for eating improper food, whether wittingly or unwittingly. (146)

Having unknowingly drunk *Vâruni* wine,* one must be re-initiated with the holy thread; for having knowingly drunk it, one shall atone for his sin by his life, this is the decisian. (147)

Having drunk water kept in a wine bowl, or in a cup (of that species of wine which is called) *Surâ*, one shall live on milk cooked with Sankhapushpi (creeper) for five days in succession. (148)

Having touched, or given wine (to any body,) or having duly accepted a gift, or having drunk water, previously tasted by a S'udra, one shall live on the washings of *Ku'sa* grass for three nights. (149)

A Soma-drinking Bráhmana, having smelled the breath of a drunkard, shall do three *A'chamanams* and three *Prânâyâmas* in water, and shall effect his purification by drinking clarified butter. (150)

Members of the three twice-born castes, having unknowingly tasted excreta or anything defiled by the touch of wine, deserve re-initiation with the thread. (151)

The shaving of the head, (wearing of) the holy girdle, carrying the staff, alms-begging, and practising the vow (of a Brahmachárin) are dispensed with in such re-initiations of the twice-born ones. (152)

Having eaten the food of those whose food ought not to be eaten, or having eaten the leavings of S'udras' or of women's food, or having eaten the flesh of prohibited animals, one shall live on barley gruel for seven nights. (153)

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* *Vâruui* is a kind of wine prepared from fermented ricerboiliugs. For having drunk any of the nine species of wine, mentioned by Pulastya, other than Paishti, Mádhavi, and Gaudi the expiation consists in being reinitiated with the thread.

Having taken *Suktas* (cordials which acquire an acid taste when stale) and decoctions of astringent drugs (such as Chebulic myrobalans etc.,) one shall remain impure until they are not evacuated from his bowels. (154)

Having taken the stool or urine of a domestic pig, of a bear, of an ass, of a camel, of a jackal, of a monkey, or of a crow, a Brâhmana shall do the *Chàndràyanam* penance (for his purification.) (155)

Having eaten dry meat, earth-born mushrooms, butcher's meat, or the flesh of an unknown animal, one shall do the same penance (*i.e. Chàndràyanam.*) (156)

For having eaten the flesh of a carnivorous animal, of a boer, of a camel, or of a cow, or having eaten the flesh of a man, of a crow, or of an ass, the performance of the *Tapta Krichchham* penance should be understood as (the proper) purification. (157)

A Bráhmana, who before having completed his Vediac study shall eat a monthly *S'ràddha* feast shall fast for three days, one of which he shall pass by sitting in water. (158)

A religious student who has somehow eaten flesh or has taken honey, shall complete the residue of his vow (of *Brahmacharyam*) by doing a *Krichchha Prâjàpatyam* penance. (159)

Having eaten the leavings of the food of a cat, of a crow, of a rat, of a dog, or of an ichneu-mon, as well as boiled rice infested with insects and hairs, one shall drink *Brahma subarchalá* (a kind of consecrated linseed gruel.) (160)

One, valuing the purity of his ownself, must not partake of any kind of forbidden food; having unknowingly eaten such a fare, one must immediately

belch that out, or adopt any other kind of purifying measure. (161)

The varions purificatory penances for the expiation of sins, incidental to eating prohibited food, have been described; now hear me discourse on the expiatory penances to be practised for acts of gold-stealing. (162)

The foremost of Bràhmanas, having wilfully stolen paddy (food-grains), food or money from the house of a member of his own caste, shall be purified by practising a *Krichchhra* penance for a year. (163)

For having stolen a man (slave), a woman, a house, or a field, or the water of a tank or well, the *Chàndràyonam* should be understood as the proper expiation. (164)

For having stolen an article or substance of insignificent value (such as, lead, etc.,) from the house of another, he shall make over the same to its owner, and do the *Krichchhara Sàntapanam* penance for the purificotion of his self. (165)

For stealing articles of food which are eaten by chewing, or any kind of liquid food, as well as for steating a bedding or a cushion, a vehicle, a fruit, a root, or a flower the drinking of *Panchagavyam* compound is the proper expiation. (166)

For having stolen hay, wood, trees, treacle, dry food grains, cloths, hydes, and flesh, one shall fast for three days (*lit.*, three day's fast is the expiation). (167)

For having stolen gems, pearls, corals, copper, silver, iron, white copper and stones, one shall live on a gruel of particles of broken rice. (168)

For having stolen cloths made of cotton, silk or wool or an animal with bifurcated or unbifurcated hoofs,

birds, scents, cereals or camphor, one shall live on milk for three days. (169)

By these (expiatory) penances a Brâhman (*lit.*, twice-born one) shall purge off his sin of stealing; the sin of carnally knowing a forbidden woman should be expiated by the following ones (penances). (170)

For casting his seed in the womb of his own uterine sister, of a friend's wife, or of his daughter-in-law, or of an unmarried girl, or of a woman of vile (*Chandâla*) caste. (171)

Or for carnally knowing a daughter of one's own father's or mother's sister, or a daughter of the brother of one's own mother, one shall do a *Chândràyanam* penance. (172)

Let not the intelligent one covet any of the (preceding) three kinds of sisters for his wife, inasmuch as they are unobtainable (unmarriageable) on account of their tie of agnateship (*Jnâtitvam*); by going unto such a (sister), one becomes degraded. (173)

For having cast his seed in a man, in a she-animal (other than a cow), in a woman in her menses, in any part of the (female body other than the proper channel), or in water, one shall practice a *Krichchara* (severely austere) *Sântapanam* (penance). (174)

After having carnally known a man or a woman, or after having copulated (anywhere, whether) in a bullock cart (or otherwise), a Baâhmana must bathe, with all his clothes on, in water. (175)

By carnally knowing a *Chandâla* or a vile caste woman, by partaking of their food, or by accepting gifts from them, without the knowledge of their vile caste, a Brâhmana becomes degraded; by wilfully

doing all these acts, he becomes of the same cast with them. (176)

A wilfully faithless wife let the husband keep imprisoned in a chamber, divested of all her wifely duties; and let him cause her practise the penance laid down in connection with the sin of a man's carnal knowledge of another's wife. (177)

If she, solicited by a man of her own caste, suffers herself to be defiled by him, in that case the performance of a *Krichchra Chàndràyanam* penance is the proper expiation (178)

The sin which a Bráhmaṇa commits by sexually knowing a *Chandàla* woman* is expiated by his living for three years on food obtained by begging, and by muttering the sacred (*Sávitri*) mantra (during all that period) (179)

Thus the purificatory rites for the expiation of sins of the four kinds of sinners† have been described); now, hear me describe those which should be done for the expiation of sin, incidental to one's associating with the degraded (180)

By sharing the same bed, or cushion, or by riding in the same car with, or by eating in the company of a degraded person for a year, a man becomes degraded; by teaching the Vedas to such a person, or by officiating as a priest at a sacrifice instituted by him, or by

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* The text has *Vrishali*; KULLUKA explains it by *Chandála* woman. The term may also mean a vile-caste or S'udra woman, an unmarried girl in her menses, an old woman, or a married woman in her flow.

† Killers of animal lives, eaters of prohibited articles of food, gold-stealers, and those who hold sexual intercourse with prohibited female relations or forbidden women.

contracting any marital relation with him, one becomes degraded on the same day (181)

He, who associates with a degraded person, must practise the same penance for his purification, as is laid down for the expiation of the sin through which that person has become degraded (182)

The *Sapindas* or *Bandhus* (relations) of a degraded person shall do the water-rite unto him in his life time, at the outskrit of their village, and in the presence of his cognates (Jnátis), priest and preceptor, on the evening of a condemnable day of the lunar month (such as the ninth day of the moon's wane or increase). (183)

A slave-girl of theirs shall kick off a pitcher, full of water, as if he had been dead; and after that, his *Sapindas* (and Samánodakas) shall fast and observe uncleanness for a day with his Bandhus. (184)

From thence all dealing, speaking, association, or sitting with that degraded person by others shall cease; the patrimony of such a person shall not be given to him (185).

The right of eldest-bornship, the honour due to him as such, and the right to a preferential excess share as the eldest born (of his father) shall be extinguished as far as such a degraded (eldest brother) is concerned; a more qualified younger brother shall take the share (in the paternal property) due to him (*i. e.*, degraded eldest brother) (186)

Having done (the proper) expiatory penance, he (the degraded person) in the company of his *Sapindas* and *Samànodaka* relations) shall bath in a tank and cast a new pitcher, full of water, therein. (187)

Having cast the pitcher in the water, he shall enter his house, and thence forward discharge all the duties of relationship with his cognates (*Jnàti*) (188)

All these measures should be adopted in respect of women who have become degraded; but they should be provided with food and raiments, and allowed to live close to their houses (189)

Let no one have any dealings with an unexpiated sinner, nor in any way calumnise the one who has made the proper atonement for his sin. (190)

Let no one associate with an infanticide, with a treacherous person, with a woman-killer, or with one who has killed a man taken under his protection, even after he has done the proper expiatory penance. (191)

Twice-born ones, who have not been initiated with the *Gàyatri* at their respectively proper ages (of initiation), shall first practise three *Krichchhra* penances;* thereafter they should be initiated with the holy thread. (192)

Brâhmanas, who do improper acts,† and who, though initiated with the thread, are ignorant of the *Vedas*, if they wish to do the expiatory penance, should be likewise advised to practise the same penance (*i e. Krichchhra Vratam*) (193)

The sin which a Brâhmana commits by earning money by vile means is expiated by his muttering the purifying *Mantras* and by renouncing the same. (194)

* Vràtyastoma penance according to Yàjnavalkya, the nature of the expiatory penance should be determined in these cases with an eye to the physical capacity of the penitent to do the same—*Kulluka*

† Such as taking gifts from S'udras, or serving them in any capatity whatsoever—*Kulluka*.

By muttering, self controlled, the *Sávitri mantra* three thousand times, by living in the pasture ground on milk only for one month, a Bráhmana becomes exonerated from the sin of accepting the gift of an unworthy person (195)

Returned from the pasture ground, depleted with fasting and fully subdued, him (Bráhmana) they must ask, "well, beloved do you wish to be on an equal footing with us?* (196)

Having said "yea" to the Bráhmanas, he shall scatter grass before the cows; after the cows have commenced eating that fodder in that land, converted into a temporary sanctuary (on account of the cows eating there on), they (the Bráhmanas) shall accept that agreement (as to his future good conduct) (197)

Having officiated as a priest at a sacrifice in-stituted by a *Vràtya* (a twice born one not initiated with the thread within the proper age limit) for the expiation of his sin (*i.e.* at a *Vratya Stoma* sacrifice), or having attended the funeral rites of one (other than his parent or preceptor), or having practised any deadly incantation (such as *S'yena yâga*, etc), or done the *Ahina* sacrifice,† one shall be free from sin by doing three *Krichchra* penances (198)

A Brâhmana, who although capable, has not given protection to its seeker, or has taught the Vedas to one who should not be so taught, shall expiate his sin by eating barley corn for a year. (199

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* *i.e.* do you promise not to accept gifts of the unworthy in future?

† *Ahina* sacrifice is a Vediac sacrifice in which fermented *Soma* juice was used to be drunk in large quantities for three days (nine according to others) in succession. To officiate as a priest at an *Ahina* sacrifice is defiling—*Sruti.*

Having been bitten by a village dog, jackal, ass, man. horse, camel, or a boar, a Brâhmana shall purify himself by doing a *Prânâyama.* (200)

For having eaten in the same row with diners, not fit to sit therein (*Upânkteyas*), for a month, one shall take food on the evening of each fourth day, fasting on the days previous, and read the *Sanhitâs* and do fire-offerings, each day, for his purification. (201)

Having wilfully riden in a carriage drawn by an ass, or by a camel, a Brâhmana shall purify himself by bathing stript of all clothes, and by practising a *Prâ-nâyama.* (202)

A man, afflicted with a natural urging for stool or urine, having micturated or defecated without water,* or in water, shall regain his purity by bathing with all his clothes on in a running stream at the out-skirt of a village, and by touching a cow as well. (203)

For omission to perform the daily religious rites enjoined to be performed in the *Vedas*, as well as for breaking the vow of a *Snataka* (the rite of ceremonial ablution to be performed by a *Brahmacharin)* fasting for an entire day and night is the expiation. (204)

For having arrogantly ordered a Bráhmana to keep silence, or for having bethoued one's preceptor, the penitent shall bathe and fast for the day, and thereafter appease the insulted (Bráhmana or preceptor) by catching hold of his feet. (205)

For having assaulted a Brâhmana even with a straw, or for having fastened his throat with a piece of cloth, or for having defeated him in a dispute, one shall appease him by prostrating himself at his feet. (206)

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* Having not washed himself with water after micturation or defecation.

For having raised a club (rod) with the intention of assaulting a Brâhmana, one goes to hell for a hundred years; for having assaulted him therewith he lives in hell for three thousand years. (207)

For as many thousands of years as the particles of dust which are stained by his blood, the assaulter of a Bráhmana shall live in hell. (208)

For having threatened a Brâhmana with a stick, one shall do a *Krichchhram* (*Prajápatyam*) penance, for having beaten him with a stick one shall do an *Ati-Krichchhra* penance; and for having drawn blood on his body, one shall do a *Krichchhrâti Krichchham* penance. (209)

For the expiation of sins in respect of which no purificatory measures have been specifically laid down (in this code), expiatory penances should be advised in consideration of the lightness or gravity of the sin and the capacity of the penitent to do the same. (210)

Measures, by adopting which men are exonerated from their sins and which had been embraced (of yore) by the manes and deities, I shall presently describe to you. (211)

A Bráhmana, doing a *Prajâpatyam* penance, shall eat his meals in the day (during the first three days of its term), at the evening (during the second three days), shall live on food obtained without solicitation (and arrived at any part of the day (during the third three days), and fast for the (last) three days (of its term.)* (212)

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* On the first three days he shall eat twenty-six morsels of food, each as large as a hen's egg, on the second three days he shall eat such twenty-two morsels of food in the evening, and such twenty-four morsels of food on the third three days.—*Parására.*

A *Krichchhra Sântapanam* penance is said to consist in living on a compound of cow-dung, cow's urine, cow-milk, curdled cow-milk, clarified cow-butter and the washings of *Kus'â* grass on the first day, and in observing a fast on the day following. (213)

A Brâhmana, doing an *Ati-Krichchhram* penance, shall eat one morsel of food, each day, for the first three days of its term as described before, and fast on the succeeding three days. (214)

A self-controlled Brâhmana, doing a *Tapta Krichchham* penance, shall bathe once a dy and drink hot water during the first three days, hot milk during the second three days, hot clarified butter during the third three days, and hot air during the fourth three days of its term. (215)

A *Parâka* penance, which consists in one's fasting for twelve consecutive days with his senses fully brought under his control, removes all sin. (216)

Let him bathe thrice and partake of fifteen morsels of food on the :day of the full moon, diminish the number of morsels by one on each successive day, observing a fast on the day of the new moon, and thereafter increase the number of morsels by one, each day, till it again reaches fifteen on the next full moon-day. This penance is called the *Chândrâyanam.* (217)

The same rule should be followed in respect of a *Chândrâyanam* of the *Yava madhya* (barley-middled) kind with the exception that, the morsels of food should be increased by one, each day, commencing from the first day of the moon's increase, [till the number of morsels reaches fifteen on the full-moon day, and thereafter decreasing it by one, each day, during the

dark fortnight, the penitent fasting on the day of the next new moon. (218)

A Brâhmana, doing a *Yati Chândrâyanam*, shall partake of eight morsels of vegetable food, each day, self-controlled, for a month. (219)

Let a self-controlled Brâhmana eat four morsels of (vegetable) food after sun-rise, and four such morsels after sun down, each day. This is what is called the *S'is'u Chândrâyanam*. (220)

He, who, self-controlled, eats thrice eighty morsels of vegetable food in the course of a month, ascends to the region of the moon-god, (i.e., the region of the lunar *Pitris*.)* (221)

(Eleven) *Rudras*, (twelve) *A'ditýas*, (eight) *Vasus*, *Maruts* and the holy sages, for the extinction of all discordant elements (in their souls), practised this *Chândrâyanam* penance of yore. (222)

Each day, during its performance, the penitent shall personally do the fire-offering, known as the *Mahá-Vyáhriti Homa*, and live a life of absolute simplicity, truthfulness, and non-irascibility, free from all killing propensities. (223)

[For a month] daily he shall bathe with all his clothes on, thrice in the day and thrice in the night, abjuring all talk with women, with S'udras and with the degraded. (224)

Worshipping the gods, Bráhmanas and preceptors, continent, and carrying the staff, etc., let him, day and

* According to the Brahmanic Cosmogony the region, whence, the soul, roused from its sleep of repose, and acted upon by the dynamics of acts of its former incarnation, is drawn towards the plane of human existence, and wherein it stays until it enters the life-energy of the creator of its organic frame on earth.

night, sit up awake; incapable of sitting up, let him lie down on the bare ground. (225)

He shall mutter the *Sâvitri* and other sacred *Mantras* to the best of his ability; (Hence), muttering of these *Mantras* is commended in connection with practising all kinds of expiatory penances. (226)

Thus Bráhmanas shall purify themselves of sins which they are pnblickly known to have committed; sins, they have done in secret, they must expiate by means of *Homas* (fire-offerings) and *Japas* (mutterings of sacred *Mantras*). (227)

By confession, by repentance, by penitential austerities, (and) by (*Vediac*) study, a sinner is absolved of his sin; of a sin committed in time of distress one is absolved by gift making (charity.) (228)

Whenever a man confesses the sin he has himself committed, he casts it off as a snake casts off his slough. (229)

Whenever his mind censures the misdeed (he has done) his body becomes free from that sin. (230)

Having repented for his sin, he becomes absolved thereof; the mind becomes purified by the determinanation to desist from it in future. (231)

Having pondered in his mind on the fact that one has to suffer the effects of good or bad deeds in the next world, let him be engaged, body and soul, in doing good deeds, each day. (232)

Wishing to be free from the consequences of misdeeds, which he might have wilfully or unwilfully committed, let him refrain from doing it for the second time (in future.) (233)

If after having done an expiatory penance, one does not acquire the (desired) ease (*lit.* lightness) of spirit,

he must continue to do the penance until his mind becomes fully relieved of its burden. (234)

Tapasyâ (devotional austerity and divine communion) is the root of all happiness which is to be found in heaven or on earth; in *Tapasyâ* doth it stay and in *Tapasyâ* does it merge. This has been said by the *Veda-knowing* wise. (235)

Knowledge is the *Tapas* of a Brâhmana, protection of subjects forms the *Tapas* (highest duty) of a Kshatriya, agriculture, trade and cattle rearing form the *Tapas* of a Vais'ya, and service forms the *Tapas* of a S'udra. (236)

The self-controlled Rishis, who live on fruits, roots or air, by means of *Tapasyâ* alone, behold the three regions (*i.e.*, the universe) with all its inmates, both mobile and immobile. (237)

Medical knowledge, knowledge of Antidotes to poisons, knowledge of Brahma and residences in various regions of heaven are attained by means of *Tapasyâ*, *Tapasyâ* is the only instrument through which they are realised. (238)

Whatever is insurmountable, whatever is unaccessable (*lit.* unavailable), whatever is impassable, and whatever is impossible to be performed, is easy of accomplishment by *Tapasyâ* alone; verily irresistible is the prowess (energy of) *Tapasyâ*. (239)

Mahâpâtakins and other miscreants become free from sin by means of austere penitential austerities. (240)

Insects, flies, beasts and birds, and immobile things ascend to heaven through the energy of *Tapasyâ*. (241)

Sin which a man may commit by his body, [illegible] and speech, *Tapasvins* (practisers of peniten[illegible] austerities) can speedily consume by their *Ta*[illegible] (242)

Of a Brâhman, purified by penitential austerities, the gods accept the offerings and fulfil his desires. (243)

By dint of *Tapasyá* the lord (*Prajápati*) created this Sastras (framed this code) and by *Tapasya* the sages obtained the *Vedas.* (244)

The gods, observing the highest merit of *Tapasyâ* pronounces *Tapasyá* to be the greatest fortune (of man). (245)

Daily reading of the *Vedas* according to one's ability, performance of the five daily sacrifices, and forbearance tend to destroy the sin, incidental to the commission of any of the great sins (*Mahâpâtakas.*) (246)

As fire speedily consumes its fuels with its own energy, so a *Veda*-knowing (Bráhmana) consumes all his sins with the fire of knowledge. (247)

Thus I have described conformably to the Regulation the expiatory penances in respect of sins; now hear me describe the purificatory penances for the expiation of sins committed in secret. (248)

By practising sixteen *Prânâyâmas*, each day, accompanied by the *Gyátri S'ira Mantra* coupled with *Pranava* and *Vyáhritis*, one becomes absolved even of the sin of killing a Brahmana in the course of a month. (249)

By muttering sixteen times, each day, for a month the *Mantra* running as *A'pa na S'os'uchad,* etc.,* first sung by *Kutsa*, or the *Mantra Pratistomehi rushasam,* etc., first sung by Vasistha, the *Máhitram*† or the *S'uddhavatya*‡ Rik, a wine-drinker becomes [illegible] from his sin. (250)

* *A'po [illegible] S'os'uchadagham*, etc.

† *Mahitreena[illegible] [illegible]dho'-stri*, etc.

‡ *S'uddhavatya* [illegible] [illegible]*dram Stavamahe.*

By once muttering the Vediac Suktam, *Vamiyam** etc., or the *S'ivasamkalpa*† *Mantra*, a gold stealer becomes speedily free from his sin. (251)

By muttering for a month the *Man..a*, *Havishanta*, etc., or *Natamaniho*, or the *Purusha Suktam*, a defiler of his preceptor's bed becomes free from his sin. (252)

A great sinner (*Mahâpataki*), seeking absolution from his sin, shall mutter, for a year, any of the following Suktas, *viz*., *Avati Heto Varunaya*, etc., or *Yatkimchid Varunadevo* etc., or *Iti me m..h*, etc. (253)

Having accepted a gift ... vile or degraded person, one shall mutter for three days the (four) Riks, running as *tarat Samandu dhâvati*, etc., whereby he shall be purified. (254)

By bathing in a running stream and by muttering for a month the Rik, running as *Soma Rudrâ*, etc., or the (three) Riks, running as *A'ryavamanam Varunam Mitrancha*, etc., one becomes free from varied sins. (255)

By muttering for six months the seven Richas commencing with *Indra Mitram Varuna*, etc., a penitent becomes free from all sin; by living on food obtained by begging for a moth after having evacuated the excreta of of his body in water, a man becomes sinless. (256)

By making fire-offerings with libations of clarified butter accompanied by the recitation of the *S'âkala Mantra* (running as *Daivakritasyainasa*) for a whole year, or by muttering for a year the *Mantra*, *Nama Indras'cha*, etc., one becomes free from a *Mahâpâtakam*. (257)

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* *Asya Vâmiyamasya Vâmasya patitasya etat*, etc.

† *Yajjâgrato du'ram*, etc.

A great sinner (*Mahâpâtakin*) shall live on food obtained by begging, and follow the kine to the pasture ground, reciting the *Pavámâni Mantra*, each day, for a year, whereby he shall be freed from his sin. (258)

Or by practising three *Paràka* penances, and by thrice reciting, self-controlled, any of the *Vediac Samhitàs*, he becomes free from all sin. (256)

Let him fast for three days, thrice bathe each day and recite the *Aghamarshanam Suktam*, at morning, noon, and evening, whereby he shall be free from all sin. (260)

As the *As'vamedha*, the king of religious sacrifices, tends to absolve all sin, so the recitation of the *Aghamarshanam Suktam* is sin-absolving in its effect. (261)

Sin toucheth not a Bráhmana who well remembers his *Vedaic Mantras* even if he destroys the three regions, or eats his food at unclean places (*lit.* here, there and any where.) (262)

By reading the *Rik*, *Yajus* or *Sâma* Samhita together with the Upanishads, a Brâhmana, self-controlled, becomes free from all sin. (263)

As a brick-bat, thrown into a large lake, soon sinks into its bottom, so all sins are merged in the three-fold (*Trivrit*) *Veda*. (264)

The *Rik Veda*, the *Yujur Veda* and other various kinds of *Sama Mantras* are collectively called the three-fold *Veda* (*Trivrit Veda*); a Brâhmana who knows this is called a *Veda*-knowing one. (265)

The *Mystic Pranava Mantra* (Om), the beginning of all the *Vedas*, as well as their stay, which consists of three letters, is also called the *Trivrit Veda*; he who knows it well, is also called a *Veda*-knowing one. (266)

CHAPTER XII.

O THOU sinless one, you have discoursed on the duties of members of four social orders, now truly describe to us the effects of acts, done by men in their former births. (1)

Unto them, Bhrigo of virtuous soul said, hear me (describe) the true effects of all such acts. (2)

It is the auspicious or inauspicious effects of acts, born of mind, speech and body, which impart to men superior, middling, or inferior status, according to their respective natures. (3)

The mind should be understood as the impellor of these three-fold (superior, middling or inferior) and three-located (*i. e.*, born of speech, mind and body) acts of an embodied self, which are possessed of the ten following attributes. (4)

Coveting other men's goods, planning evil to others, and false* notion (as to the next life, etc.) are the three inauspicious mental acts. (5)

Harsh speaking, false speaking, speaking ill of another at his back, and idle gossiping are the four inauspicious lingual acts. (6)

Receiving what has not been given, killing animal life (not according to the Regulation) and incest with another's wife are the three inauspicious bodily acts. (7)

A man enjoys through his mind, speech and body the effects of acts he had done by his mind, speech and body respectively in (his former existence). (8)

Through the dynamics of his (inauspicious) bodily

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* The text has *Vitathábhi nivesáh* :—KULLUKA explains it by "*Na'sti Paralokah, deha eva a'tiná, eti*," is such notions as there is no next life, the body is self, etc.

acts a man takes birth as an insensate thing · through the dynamics of his inauspicious lingual acts, he shall be born as a beast or bird, and it is through the dynamics of his inauspicious mental acts that he shall be born as a man of vile caste in this world. (9)

He who has conquered his body, mind and speech and has the faculty in his intellect of keeping them under restraint is said to be the man of three restraints (Tridandin). (10)

Controlling his lust and anger, he who can exercise these three kinds of rods (restraints) in respect of all creatures, obtains emancipation. (11)

He who causes the body to be operative is called *Kshetrajna* (individualised self) and the body which performs these acts is called *Bhutátmá* (material organism) by the wise. (12)

Another self there is who takes birth with each individual creature, and through the angency of whom pain and pleasure are perceived (by them) in their (successive) re-births. (13)

This *Kshetrajna* (individualised self) and *Mahat* (Soul as distinct from the body and the individualised consciousness) are intimitaly associated with the five material elements, and ensconced in the bodies of all creatures, high and low, they depend upon the Supreme Soul for their existence. (14)

Innumerable (subtle) embodied Selves (*Kshetrajnas*), which fall off like sparks from the eternal body of this Supreme Soul, make the bodies of all creatures, high and low, animative and operative. (15)

Truly out of the subtile essences of the five kinds of material elements subtile bodies are formed with

which the selves of miscreants are clothed, after death, for the purpose of suffering pain. (16)

Lying merged in the subtile essences of the five elements of their gross material frames, after death, they (miscreant selves) suffer the pangs which the great Law (*Yama*) has ordained for them. (17)

Having suffered pangs for its attachment to forbidden pleasures of sight, taste, touch, etc., in life, the Self (encased in the gross, subtile and causal bodies)* becomes purified again and attaches itself) (*i.e.*, becomes merged in) to the *Mahat* and *Kshetrajna*. (18)

These two (*Mahat* and *Kshetrajna*) with sleepless eyes witness the good or bad deeds of the individual, through the effects of which he enjoys pleasure, or suffers pain, after death. (19)

If he had done greater good than evil in life, he should enjoy the pleasures of Paradise, clothed with those material elements, (*i.e.*, with a material frame) after death. (20)

If he had done greater evil than good in his life, he, forsaken by those elements (devoid of a material body), should suffer the pangs which the Law has ordained for him.† (21)

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* According to the Vedanta each individual has three kinds of bodies, *viz.*, *Bhuta* (gross material frame), *Sukshma* (made of the subtile essences of the five elements of the gross body) and *Linga* (causal). After the destruction of his gross body, the self of a man continues in his subtile and causal bodies. KULLUKA explains its by *Bhuta-Sukshma-Linga-S'arirâvachchhinna*.

† The text has *Yámistá Yâtanâh* : which is usually translated as pangs inflicted by Yama, the lord of Death. We have thought fit to interpret Yama by Niyama, the Law, the ordanier. In the Pauranic literature this Law has been deified and invested with a body perhaps to bring home to the minds of its readers the

Free from sin, for having undergone those pangs of existence, after death, the individual Self again attaches itself to the five material elements. (22)

Pondering over these pangs or pleasures of the individualised self through sin or virtue, let him engage his mind in the performance of virtue. (23)

The *Sattva* (manifestation), *Rajas* (desire) and *Tamas* (nescience) are the three qualities of Self, with which *Mahat* (Consciousness converted into intellection), covering all becomings (created things), exists. (24)

Out of these, the quality which predominates in an individual imparts its characteristic virtue to his self (character). (25)

Sattva is knowledge, *Rajas* is attachment and aversion, and *Tamas* is nescience; these qualities permeate the bodies of all created things. (26)

The pure, illuminating peace in the soul should be understood as the *Sattva*. (27)

That, which is assoiciated with misery, is unpleasant to the soul, and creates in embodied creatures an attachment to the objects of the senses, should be understood as the irresistible *Rajas*. (28)

That, which is unmanifest, devoid of the discrimination of good and evil, creates an attachment to the objects of the senses, unknowable and unscrutinisable, should be understood as *Tamas*. (29)

Now I shall fully describe the superior, middling and inferior effects of these (three kinds of) qualities. (30)

Studying the *Vedas*, practising penitential austerities, cultivating knowledge (of the *Sàstras*), purity, subjugation of the senses, performances of religious rites,

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Vedantic Law of Karma in a concrete and comprehensible form. —*Translator.*

and contemplation of Self are the indications of the quality of *Sattva* (manifestation . (31)

Undertaking acts (for the fruition of a definite desire), impatience, performance of forbidden acts, and a constant enjoyment of the objects of the senses, are indications of the quality of *Rajas* (desire). (32)

Greed, somnolence, want of fortitude, cruelty, Godlessness, embracing forbidden vocations, beggary, and folly are the indications of the quality of *Tamas* (nescience.) (33)

Of these three qualities, which exist through all eternity, past, present and future, the following should be understood as the collective indications of attributes. (34)

An act, having done, or doing, or intending to do which a man becomes ashamed of himself, is called as marked by the properties of the quality of *Tamas* (darkness or nescience) by the wise. (35)

An act, by doing which one acquires a high renown in this world, and on the failure to complete which he does not feel any grief, should be understood as marked by the quality of *Rajas*. (36)

An act, about which every one wishes to know, and by doing which one does not feel any shame and the inner-self feels complacent, is said to emanate from the quality of *Sattva*. (37)

Lust is the effect of *Tamas*, wealth is the object of *Rajas*, and virtue is the indication of *Sattva*; of these each succeeding (quality) is higher than the preceding one in respect of merit. (38)

Now I shall briefly describe in due order the status which a man acquires through the working of each of these three qualities. (39)

Beings, possessed of the quality of *Sattva*, acquire divinity, those marked by the quality of *Rajas* take births as men, and those marked by the quality of *Tamas* are born as beasts. Thus the three fold existence (through the dynamics of these qualities) is described. (40)

This three-fold existence admits of a (further) secondary, three-fold division such as, superior, middling and inferior, according to the acts and knowledge, etc., of beings (respectively marked by these qualities.) (41)

Births as immobile things (trees, etc.), worms, insects, fishes, snakes, tortoises, beasts and deer are the effects of the inferior or worst kind of *Tamas.* (42)

Births as elephants, horses, S'udras, condemnable Mlechchhas, lions, tigers, and boars, are the effects of the middling kind of *Tamas.* (43)

Births as dancers, arrogant men (black legs), *Râkshasas*, and Pis'âchas are the effects of the superior (most refined) kind of *Tamas.* (44)

Births as *Jhallas* (clubs-men), *Mallas* (wrestlers), actors, arms-men, gamblers, and drunkards are the effects of the inferior kind of *Rajas.* (45)

Births as anointed kings of countries, priests of kings, and wrestlers are the effects of the middling kind of Rajas. (46)

Births as *Gandharvas*, *Guhyakas*, *Yakshas*, attendants of the gods, and *Apsarasas* are the effects of the superior kind of *Rajas.* (47)

Births as *Tàpasas* (practisers of penitential austerities), Yatis, Bráhmanas, the scalers of heaven, stars and *Daítyas* are the effects of inferior *Sattva.* (48)

Births as celebrants of religious sacrifices, (sages)

Vediac gods, embodied deities, stars such as the pole-star, etc, years, *Pitris* and *Sàdhyas* are the effects of the middling kind of *Sattva.* (49)

Births as Brahmá, Marichi, Prajápati, the embodied virtue, tne embodied principle of intellection (Mahat), or the unmanifest Nature are the effects of the superior kind of *Sattwa.* (50)

Thus I have fully described the kinds of acts (such as, mental, lingual and bodily) and the three kinds of existences which originate from them, (marked by the qualities of *Sattwa Rajas* and *Tamas*), and the existences (in detail which all creatures obtain according to their three-fold character (superior, middling and inferior). (51)

By indulging in pleasures of the senses, by not instituting the religious rites (such as, the rites of purification, etc.) the foolish miscreants obtain sinful existences. (52)

Now hear me describe the wombs in which the individealised Self is constrained to take its successive births in this world and the acts through which it gets such existences. (53)

For many years having suffered pangs in hell, the souls of *Mahàpatakins* (great sinners) are born in the following wombs in this world. (54)

A Bráhmana-killer is born in the womb of a bitch, sow, she-ass, she-camel, cow, ewe, she-dear, hen bird, Chandála woman and Pukkasa woman. (55)

A wine-drining Bráhmana is born in the wombs of worms, insects, filth-eating birds and ferocious beasts of the forest. (56)

For a thousand times a gold-stealer Bráhmana is

born in the wombs of spiders, snakes, lizards, crocodiles and malignat *Pis'áchas*. (57)

For a hundred incarnations a defiler of his preceptor's bed is born as a weed, a bush, a creeper, as a flesh-eating and ferocious beast, and a fanged beast of the forest, given to killing (such as, a lion or tiger. (58)

Killers of animal lives are re-born as beasts that eat raw flesh; eaters of forbidden food are re-born as vile worms; thieves are re-born as beasts that eat each other's flesh; and those who go unto vile-caste women, are re-born as *Pretas* (ghosts). (59)

By keeping the company of the degraded, by carnally knowing another's wife, by stealing a Bráhmana's property, one is re-born as a *Brahma-Ràkshasa*. (60)

For having stolen jems, pearls, corals and various kinds of gems out of greed, one shall take birth in the womb of a gold-smith's wife. (61)

For having stolen paddy (food grains), one shall be reborn as a mouse; for having stolen white brass, he shall be reborn as a diving bird; for having stolen honey, he shall be reborn as a stinged flee; for having stolen milk, he shall be reborn as a crow; for having stolen any kind of sweet sap, he shall be reborn as a dog; and for having stolen clarified butter, he shall be reborn as an ichneumon. (62)

For having stolen flesh, he shall become a vulture; for having stolen lard, a diving crane; for having stolen oil, a cockroach; for having stolen salt, a *Chirivàk* insect; and for having stolen milk-curd, a small heron. (63)

For having stolen a silk cloth he shall become a *Titteri* bird; for having stolen a cloth of vegetable fibres, a frog; for having stolen a cotton cloth, a heron;

for having stolen a cow, a lizard (Godhâ); and for having stolen treacle, a bat. (64)

For having stolen, scents he shall become a mole; for having stolen edible leaves, a peacock; for having stolen confection, a porcupine; and for having stolen an uncooked article of food, a *S'alyaka.* (65)

For having stolen fire, he shall become a heron; for having stolen a household impliment (such as a winnow, etc.), a *Grihakàri* bird (a species of bird which builds its nest with clay, weeds, etc.); and for having stolen a red cloth, a *Chakora* bird. (66)

For having stolen a deer or an elephant, he shall become a wolf; for having stolen a horse, a tiger; for having stolen fruit or roots, a monkey; for having stolen a woman, a bear; for having stolen drinking water, a *Châtaka* bird; for having stolen a cart, a camel; and for having stolen any other kind of beast, a goat. (67)

For having forcibly stolen any thing, belonging to another, or clarified butter not offered as a libation, he must needs takes birth as a beast. (68)

For having stolen these things, women also acquire demerit and are reborn as wives of the aforesaid beasts. (69)

For not having discharged the proper duties of their respective orders, in times of peace *(lit.* undistress), members of the four social orders take births in the wombs of the following beasts and become servants of their enemies in their next births. (70)

A Bráhmana, who has swerved from his duty in life, shall become a ghost, living on egesta, and vomiting flames of fire; a Kshatriya, for the same offence, shall

live in the hell of *Kutaputana*, eating excreta and putrid carcasses. (71)

A Vaishya (for the same offence) shall become a *Maitràksha-Joyotika* (anus-mouthed) Ghost, (*lit.* eating, the vermins, lice, etc., of worn cloths. (72)

The senses, through which sensuous men most enjoy the sensual pleasures, become the keenest, after death, and prove a source of torment to them. (73)

By dint of practising those acts, (souls of foolish men suffer) pangs in this world and are re-born in those wombs. (74)

They suffer torments in the hell of darkness, in the hell of the forest of sword-leaves, and in the joint-splitting hell. (75)

They suffer various kinds of torments, are devoured by crows and owls, are made to walk on hot sand banks, and are whirled in the whirling torrents of the hell of *Kumbhipâka*. (76)

They take births in the wombs of beasts and constantly suffer the pangs of those miserable existences, subjected to the torments of heat and cold, and seeing many frightful visions. (77)

Frequent residences in wombs, frequent painful births, pains of incarceration (as beasts), and servitude of others they are constrained to suffer. (78)

Separation from friends and dear ones, association with the miscreants, acquisition or loss of things, and creation of friends and enemies (torment them). (79)

Helpless old age(imbecility), affliction with diseases, various kinds of pain (such as hunger, thirst, etc.,) and the unconquerable death (add to their torments in life). (80)

The feeling, with which a man does an act in life, imparts to his self a suitable body for the enjoyment of the fruit thereof in the next world, and the nature of which is determined by the nature of that feeling. (81)

Thus all the dynamical energies of acts have been fully described; now hear me discourse on those duties of Bráhmanas, by doing which they can attain the highest good (emancipation). (82)

Studying the *Vedas*, practising penitential austerities (divine contemplation and realising one's oneness with the Supreme Self), knowledge, subjugation of the senses annihilation of all killing propensities, and serving the elders are the acts which lead to the highest good. (83)

Of all these auspicious acts, which one brings the highest good to the individual? (84)

Of these, the knowledge of self is the highest duty, that is the foremost of all knowledge, since through it one attains immortality. (85)

Of the six (aforesaid) acts, the institution of Vediac rites should be understood as the most benificial in this life and the next. (86)

All those acts are intimately connected with the institution of Vediac rites (*i.e.* they lead to self-knowledge. (87)

Vediac acts may be divided unto two classes, such as the *Pravrittam* and *Nivrittam*; by *Pravrittam* acts one enjoys happiness and prosperity (elevation), by *Nivrittam* acts one acquires emancipation. (88)

An act or rite, done or instituted for the fruition of a definite object either in this life or in the next, is called *Pravrittam*; an acts voluntarily done without

any prospect of gain or reward, is called a *Nivrittam* one. (89)

By doing *Pravrittam* acts, one attains equality with the gods; and by doing *Nivrittam* acts one gets control over the material elements. (90)

Seeing his Self equally in all things, and all things in his Self, a celebrant of the Sacrifice of Self attains the kingdom of self (emancipation). (91)

The foremost of Bráhmanas, by abjuring all acts enjoined to be performed in the Sastra, shall strive to subjugate his senses, to study the Vedas, and to acquire the knowledge of Self. (92)

This is the highest success in the life of a Bráhmana in special, achievement of any other kind of success is not his success in life. (93)

The *Vedas* are the eternal eyes of the gods, manes, and men; the *Vedas* have no human authors and are independent of all logic or argument. This is the decision. (94)

Smritis which are not based on the *Vedas*, and S'âstras which are hostile to the Vedas and are founded on sophistry, are worthless in respect of the next life. They emanate from the quality of *Tamas*. (95)

S'ástras, which are not founded on the *Vedas* and are framed by men, are coming into being and vanishing. They are false and worthless. (96)

The four castes, the three regions, the four orders of house holder, etc., the past, present ,and future are founded on the *Vedas*. (97)

Sound, touch, sight, taste, and smell, which is the fifth, have originated from the *Vedas*; the *Veda* has given birth to every thing according to its nature and function. (98)

The eternal *Vedah* embraces all created things; hence, the wise call it the greatest instrument of realising the highest good of human life (emancipation.) (99)

A *Veda*-knowing man is fit to be entrusted with generalship, sovereignty, or the highest judgeship of the land, nay, with the over-lordship of all the regions. (100)

As a fully kindled fire consumes even the moist trees, so a *Veda*-knowing man by dint of his right) knowledge burns all the demerit, born of his acts. (101)

A Brâhmana, a knower of the true imports of the *Vedas*, in whichsover order of life he may be staying, happens to be one with Brahmâ, even in this life. (102)

A reader of books is greater than an illiterate one; one who has got those books by his heart is better than a mere reader; one who has got a true knowledge of their contents is greater than one who remembers them, and one who acts according to that knowledge is greater than one who has merely gained a knowledge of their contents. (103)

Tapasvâ and self-knowledge are the highest good of a Brâhmana. *Tapasvâ* consumeth sin, self-knowledge giveth him immortal life. (104)

He who wishes to know the true principle of virtue must know all the sciences which are based on positive observation, inference and the teachings of the *Vedas*. (105)

He, who discusses the ethical teachings of the *Vedas* and of the veda-based *Smritis* with processes of reasoning not hostile to their tenets is alone enabled to know the right principle of virtue and no one else. (106)

Now, all expedients by which self emancipation is obtained have been described; now hear me expound the secret teachings of the Institutes of Manu. (107)

Laws, not specifically laid down is this code, should be unhesitatingly accepted, as virtuous (qualified) Brâhmanas would lay down and interpret. (108)

Those who have thoroughly studied the Dharma S'ástras, are well-versed in the *Vedas* and *Vedangas*, and lead the life of a *Brahmacharin* and are the living muniments of the texts of the *Sruti* should be judged as duly qualified (lawgivers). (109)

Whatever a council of ten, or of three qualified Brâhmanas, faithful to their duties, shall lay down as the law, must be accepted as such. (110)

Such a council must consist of at least ten Brâhmanas, who have studied the three *Vedas*, are acquainted with rules of reasoning and inference, and are well versed in the *Nirukta* and law codes. (111)

In respect of determing a doubtful point of law, the council must consist of at least three Bráhmanas, well versed in the Rik, Yajush and Sam Vedas. (112)

Even whatever a single Veda-knowing Brâhmana shall determine as the law shall be accepted as such in exclusion of what has been said by ten thousand ignorant Brâhmanas. (113)

A council, consisting of thousands of assembled Brâhmanas, who are devoid of penances (vratas and Vediac knawledge and live by the emblem of their caste, can never acquire the status of a true council. (114)

The sin of that false law, which foolish Brâhmanas, unread in the law codes, and full of the quality of

Tamas, shall lay down, shall be increased hundred fold and attach itself to its speakers. (115)

Thus I have described to you all that confer the highest good on man; those who swerve not from these duties become emancipated. (116)

Thus the lord (*i.e.* Manu), for the good of the universe, has disclosed to me all the sacred principles of virtue (Law.) (117)

Self-controlled, let him see all things, whether real or unreal, as located in the Supreme Self; the mind of him who sees all things located in Self never turns to evil. (118)

The Self is all the deities, all things are located in Self; it is Self that leads the embodied beings to action. (119)

By thought let him realise the identity of the external ether with the ether in his mind, of the external air with the bodily air which is the cause of its movements and functions, of the external fire with the fire which burns in his eyes and digests the food in his stomach, of the external water with watery parts of his body, and of the external earth with the eorthly constituents of his frame. (120)

Let him realise the identity of the moon-god with his mind, of the quarters with his ear, of Vishnu with his faculty of locomotion, of Hara with his strength, of fire with his speech, of Mitra with the evacuating faculty of his body and of Prajápati with his faculty of procreation. (121)

The governor of all these deities, minuter than the minutest atom, the effulgent, great Self, which is comprehensible only in a trance, let him meditate upon. (122)

Some call this supreme Self fire, others Manu; some call it Prajâpati, others senses. Some call it life; others, the eternal *Brahma* (123)

It is this supreme Self, which, covering all the creatures with his five material aspects of earth, etc., is revolving this wheel of existence by means of growth and decay. (124)

Thus he, who surveys his Self in all things by his Self, realises his identity with all and attains the supreme status of *Brahma.* (125)

By reading these institutes of Manu as narrated by Bhrigu, one becomes of good conduct and is enabled to acquire any kind of exalted existence he likes. (126)

FINISH.

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